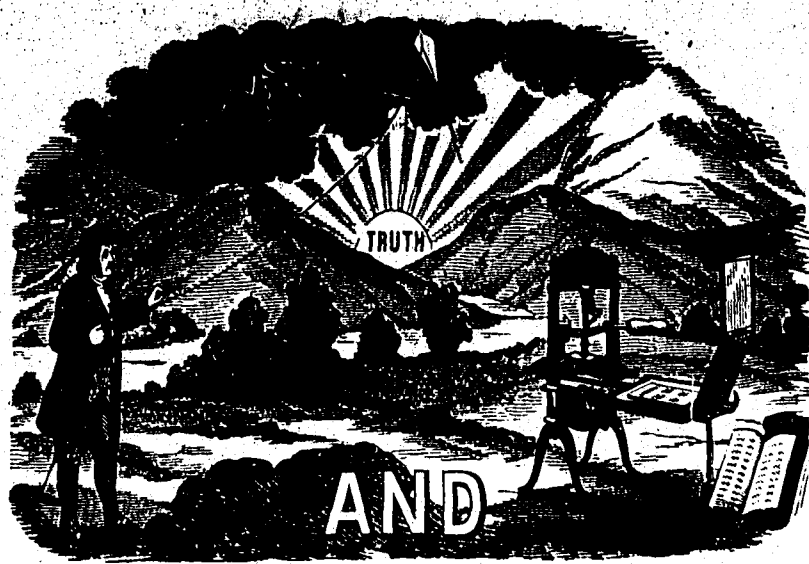


# Mind



# Matter.

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## WASSAMASSETT TO HIS WHITE BROTHER B. B. HILL.

From beyond the shadowy river,  
Come we from our spirit home,  
Gathered in your pleasant wigwam,  
Meet you in the white man's home.

Wassa, comes with white plumes waving,  
Comes with blanket white as snow,  
Walks he in his white moccasins  
Comes he with his silver bow.

Comes he in his white fox buskins  
Wears a chain of pearly beads,  
In his girdle hangs the hatchet,  
But he brings the pipe of peace.

Yes, he comes with empty quiver,  
Comes for peace and not for war,  
Comes from o'er the shining river  
Upward comes your Soul to draw.

Comes with Saco, Unons, Saugus,  
Here we meet a friendly band,  
Round a chain magnetic binds us,  
While we grasp our Brother's hand.

Where you reared your stately wigwam,  
Hunted we the buck and doe,  
Through the woodland chased the panther  
'Mong your mountains met the foe.

Now is buried Indians hatchet,  
Sounds no more the Indian drum,  
No more tread the murderous warpath,  
But on the trail of peace we come.

Now we meet you as a brother,  
Bound in friendship's golden chain,  
We will guide you onward, upward,  
Till in heaven we meet again.

### THINGS AS I SEE THEM.

BY LOIS WAISHROOKER.

SALT LAKE, April 11th, 1881.

FRIEND ROBERTS:—It seems to me that from the very first, there was an effort made by bigoted spirits to take captive the spiritual movement. I have just been reading the third book of the first series of "The origin of all things," purporting to come from "Gods High and Holy Spirit, formerly known as Jesus of Nazareth," given through the mediumship of L. M. Arnold, of Poughkeepsie, N. Y., in 1852. On page 1, I find the following:

"There is now progressing in the earth, from God, through me, the Lord and Saviour of men of earth, what is called 'the rapping delusion.' And on the 20th page:

"What then shall save this nation which I have designated the Fifth Monarchy? It must be saved by submission to the government of my mediums. It must disown every man who will not own me for his Prince. It must let no one administer its laws, or legislate for it, that does not acknowledge me to be King."

On the 22d page. "But the true reliance must be upon the medium who declares my will by Revelation. The Jew always admitted his obligation to God as his Supreme Ruler, and expected his will to be made known through his selected mediums."

Furthermore, the book abounds in exhortations to obedience; to give up the will to God; to be like little children; and at the risk of shocking every Christian Spiritualist who may read this article, allow me to say that if there is a personal devil, the above came from him. Who is this spirit that thus claims holiness, claims to be the sent of God, the Saviour of men, and yet proposes that which would take every vestige of freedom from us? Torquemada, Loyola, or Belzebub? From all such spirits, Good Lord deliver us. Would it not have been a nice thing for Jesuitical schemers, if they could have so modified this grand movement of the ages as to have gotten mediums thus recognized, and one as the particular mouthpiece of Jesus?

Well, well, I am glad that the masses of Spiritualists have too much common sense to think of ruling this nation in any such arbitrary and utterly nonsensical manner. That the spirit world is moving upon this, even as the breath of Spring moves upon the earth—is moving upon it for a higher development of humanity's life, is a truth of which I am fully satisfied; and I am equally satisfied that ambitious spirit monopolists are striving to obtain control of the results.

All along the path of this new light and life, this unimpeachable evidence of ever continued existence, has this spirit of caste continued its attempts to narrow this universal sunlight, so as to bring it all into their particular windows; and Christian Spiritualists abound to-day. Well, if it pleases them let them enjoy it, so that they do not attempt to rule others. But that would be like talking of white blackbirds; it is so contrary to the very genius of Christianity, which claims the right to rule all, even as the spirit purporting to be Jesus—in the book spoken of—claims the right through his chosen mediums, to rule this nation.

Who and what was the Jewish Jehovah to whom this spirit refers as God?

I once heard a scholar and travelled gentleman remark, that there was good reason to believe that the Jehovah of the Jews was an Egyptian priest by the name of Gehokah, and not a very good one at that. He did not give his authority for the statement, but in tracing the course of this God after he reveals himself to Abraham, we find that there is a constant recurrence of trips into Egypt. Joseph, the great-grandson of Abraham, becomes, under the king, ruler over that land. Moses was learned in all the wisdom of the Egyptians; and mark the evils that befel that nation: the death of the first born, the destruction of Pharaoh's host—all the way through, there is a manifest feeling of rivalry and spite.

Divesting ourselves of preconceived ideas and looking at this question from the above standpoint, how essentially human the whole thing seems. Suppose, for the sake of the illustration, that the statement is true—that Gehokah, an Egyptian priest, having spiritual or intuitive development beyond his fellows, got a glimpse of a deeper truth than they had yet perceived. He tries to lay this truth before the others and get them interested, but they scout the idea as chimerical; beside, why should he presume to teach them?

His reputation as a priest is not good; he is stubborn, rebellious; has not always submitted to the rules of the Order as quietly as he should have done; beside, being full of force that has but little chance, in the life he leads, to manifest it elf legitimately, it has, at times, burst forth in a way to scandalize his office; consequently they, the proper ones, are not going to listen to him, no matter what his ideas may be.

But he is persistent in his claim for recognition. It may be that land reform and opposition to usury were his hobbies. Such an inference might readily be drawn from his commands to the Jews on these subjects. The common people are getting interested; he is becoming dangerous to the ruling powers; his life is the forfeit.

But finding that killing does not make him dead, and imbued with the ideas to which he has attached so much importance, he begins to study as to how he may still advance them. I will beat my enemies yet, he says, and finding in Abraham a subject suited to his purpose, selects him as the chosen instrument of his work, and then commences the process of education, which it took many journeyings in Egypt to complete, and which had to be carried forward through many generations, even till the descendants of the patriarch became a nationality.

It is not necessary to carry the illustration further, but permit me to say that the work of this Jehovah will not be done till a true land basis is established, and usury ceases from amongst the people; because, containing within themselves principles that are as necessary to the welfare of the race, as are correct mechanical principles to the stability of our dwellings, these reforms must ultimately prevail, and any spirit who has become sufficiently interested therein to give them as commands to his earthly followers, is not going to lose that interest till the work is so far accomplished as to no longer need his care.

Why, then, do I find fault? asks some worshipper of Jehovah. Because of the arbitrary and unjust manner in which he tries to reach the end sought. Because I would have him get out of the way with his immense personality and bring forward truth, principle, as the leading object of worship; because I would have him do by the eternal principle of life and progress that permeates both mind and matter, just what he seems desirous that we should do by him. The commands of this Jewish God are continually reiterated, that we should forget ourselves and live only in and for him, give him all the glory, and what I want is that he should forget himself and live only for the truth, be willing to disappear even, from the gaze of men, if thereby truth may be exalted, justice prevail and righteousness fill the land.

Let him cease desiring to be recognized in the Constitution of these United States, or to rule us through "his mediums," and after having learned through the activities of his own intellect, what the principles are that underlie a perfect state of society, let him become so intent upon impressing upon the minds of earth's inhabitants, said principles, as to lose himself therein. When he can do this he will draw the wise and good of all lands and all ages to him; and soon the earth will be redeemed; but so long as he or any other spirit lays claim to special pre-eminence, persists in being looked upon as the highest and best, just so long they stand in the way, are clogs upon the wheel of progress.

This Egyptian Gehokah was used to arbitrary personal rule while here in the flesh; but evidently a large share of spiritual force, but lacked in both moral development and in the intellectual perception of universal principles; and how many times he will have to connect himself with the earth through his mediums before the superstructure of his character will be completed on a scale of grandeur proportioned to its base, remains to be seen.

I write this at this time because I see here among this people called Mormons, evidence of still another attempt to carry out their God's personal ambition. Perhaps not; perhaps it is only a crude attempt of some one of his spirit adherents who have acted in his name. One thing is certain: this movement is of spiritual origin; its founders were mediums of much spiritual power, and the spirits who planned this experiment went hither and thither, impressed sensitive persons, showed themselves to clairvoyants, spoke to clairaudients, acted through healers, etc.; and as the honest souls who followed this leading had been taught from childhood that these things were evidence of God's power, will and favor, and that God must be obeyed at all hazards, what could they do but follow in the lead of said spirits and their mediums?

But this ambitious spirit, this God who was the personal agent in bringing this people hither, desired to multiply his earthly followers by every possible method, and so polygamy was established; women being taught to stultify their natural feelings, to accept sorrow and heart-ache here for the sake of God's kingdom, and their sure reward in heaven.

Away with such blind obedience to invisible

intelligences! God the Eternal, speaks through every unperverted human heart, and gives the lie to all the claims of polygamy; and acting through universal laws, he will yet destroy it from the face of the earth; and the people of both this and the spirit world will yet learn that the attempt to reach any end, no matter how desirable, by unjust and arbitrary means, cannot succeed permanently.

Let the reader go back to the quotations I have given, and mark the similarity therein to all the God claims made through mediums of the past; let them compare it with the course that has been pursued by the Church of Rome; let them study the God in the Constitution movement of the last few years in this country; let them become acquainted with the course and spirit of Mormonism as manifested in their priesthood, their temple building, and their determination to shut out or destroy all who did not go with them, obey the medium of the spirit that brought them here; and then tell me if you do not recognize the same element in each and all.

The spirit of progress, of civilization, has proved too strong for the Mormons; their God is not able to deliver them out of its power; and so it will prove with all special personal Gods, no matter what their claims, their promises or their threats; for as the whole is greater than a part, so shall the universal Spirit set aside special Gods; will do this by asserting the God within each and all, so entirely that there will be no more of this abject, this blind obedience.

And now I will leave the reader by asking him to try and imagine the state of things that would exist in this nation, if Christ mediums were recognized as our rulers.

### A Seance With H. C. Gordon.

Being invited to a seance by my friend, Dr. H. C. Gordon, I arrived at his house a little before tea time, and was invited in to tea. Soon after tea a circle was formed—consisting of sixteen persons exclusive of the family—among which were several ladies and Thomas R. Hazzard of Rhode Island, and a friend of his—in front of an ordinary cabinet. At 8 P. M. the medium, H. C. Gordon, went into the cabinet, and soon came out again in full view, opened the curtains of the cabinet and showed a beautiful female spirit occupying the cabinet, who remained in view several minutes. He then returned to the cabinet, when soon a female form appeared at the aperture, and called for a lady near by, who went to the cabinet and saw her friend; the audience singing between the manifestations such songs as "Nearer my God to thee, etc." Soon another spirit, one of the guides of the medium came, who called me to the cabinet and blessed me; said I was a pilgrim and should do a great work for humanity and for myself, and they—the spirits—would help me. They wished me to protest against the cruel and unjust treatment of the dear Mrs. Sannie Willis Fletcher. I promised I would do so, and the spirit retired. Then a spirit came calling a family to the cabinet: father, mother and three boys, who all went up and recognized their departed friend. Soon after this spirit retired, the same lady's daughter, by her former husband, appeared, and such was the intensity of her motherly feelings, that she nearly fainted away. After continued singing my own dear father came to the front and out of the cabinet, called for me and I went up to him. He appeared as he did before his departure to spirit life, fifty-five years ago, at the age of forty-five years. He, as a father, put his right hand on my head and his left on my shoulder and blessed me, and kneeling as if to invoke a higher blessing on me, I knelt with him, and soon he disappeared, dematerializing outside of the cabinet; I still kneeling by him. After more singing, soon the beautiful, lovely angel, Gertrude Hazzard, walked out as stately as a queen across the room to her father, the worthy Thomas R. Hazzard, of Rhode Island. Taking him by the hand, leading him toward the cabinet, and there embracing and kissing him, as only a queenly, cultivated, loving daughter could; she re-entered the cabinet, but came out again refreshed, materializing and dematerializing quantities of beautiful lace, as she did her head-dress, changing it each time she came out. Soon she gave place to her dear sister Hannah, who came out and walked to her father, taking him by the hand, as her sister had done, and leading him to the cabinet and embracing him in like manner. She again came out and took down her long dark hair, reaching nearly to the floor, and walked all around the circle, held it out in her hand so that it was handled by nearly every one in the circle, and I took hold of her hand, her hair and beautiful white flowing dress, as real as material life. She then retired and a French nobleman came out dressed in costume of a century or more ago, scarlet coat and large frilled collar, knee breeches, dark stockings and low shoes. He danced gracefully to the air being sung. When he retired a familiar spirit, a sailor boy, was called for, and I began to sing an old sea song: "Cease, rude Boreas, blustering railer," etc., hoping the sailor boy would come out; but the spirit not coming, I was asked to repeat the song, which I did; and when I had sung a few lines, to my utter amazement and glorious astonishment, my own betrothed walked out in full form, and in her own unique style of dress, with her rich silk handkerchief on her shoulders, as she wore it in the long ago; walking across the room, direct to me, offering me her hand, and I following her near to the cabinet. But my excited condition of mind was more than she could bear, and she retired into the cabinet. A sudden transition indeed

from singing a sea song with energy to eager exclamations of, "Oh, my God!" "God-bless you, my dearest, sweet one, my own dear Ann," etc., nearly bursting with the fullness of joy that penetrated my whole being. This, my dear s, passed into spirit life thirty-eight years ago, while I was travelling among the islands of the Pacific ocean, expecting to return and make her my loving bride. But, ah! the heart-rending experience through which I have passed. I have never found a soul to love me since that now.

After more singing, and I became somewhat quieted, another lovely form came out arrayed in beautiful flowing garments, walking directly to me and taking me by the hand and leading toward the cabinet, and there embracing and kissing me. I well recognized the lovely face and form, dark complexion and dark brown hair of my dearest sister Eliza, who passed over in the summer of 1847, fourteen months younger than myself. She re-entered the cabinet, and gathered strength to come out again twice, so as to more fully satisfy me of her identity. After she had retired, Mrs. Hazzard came out and walked directly past me to her husband, and taking him by the hand and leading him toward the cabinet, embraced and kissed him. She then entered the cabinet to gather strength, and coming out again, walked around the circle; and the ladies present handled her dress, and they said it was of heavy brocade silk. She remained out some time, to the satisfaction of all present.

After she retired, a rather tall lady came out and walked to a man, who recognized her, calling her cousin Mary. The spirit was pleased to be recognized, and came out again, bowing to her friend, and then retired. After more singing, a giantess appeared; the cabinet not being high enough, she came out and grew, materializing in our sight, until she nearly reached the ceiling of the room, showing the wonderful power of spirit over matter.

This ended the seance, and the medium came out of the cabinet in the black suit in which he entered, much fatigued. All this and more occurred at 691 North 13th street, Philadelphia.

THOMAS STREET,  
OF Lockland, Ohio.

Philadelphia, April 18, 1881.

### Our Position Recognized.

J. M. ROBERTS:—Sir:—Some weeks ago I wrote, as an experienced psychometer, to C. R. Miller, concerning the discussion over the "Mary" photograph. Mr. Miller gave my remarks a prominent notice among his editorial comments. I send him another letter of which the following is a copy. If it is of any importance to you or your readers, you are welcome to it:

"C. R. MILLER:—DEAR FRIEND:—I have just received your Circular of March 9th, containing my communication on psychometry and the "Mary" photograph, and various other discussions between you and Gen. Roberts. You ask the public, Gen. Roberts and myself, if we were "sitting as jurors, while the testimony was relevant," if we would not be "compelled to recognize the testimony as bearing all the marks of candor, truthfulness and intelligence." Assuming that psychometers derive all their impressions directly from the substance held, the evidence is in favor of the spiritual existence of "Mary," but admitting that they are impressed by spirits, to me, the opposite side of the question is more fully established. If it is true that Mary, Jesus and Saint Peter, never had any existence, we can clearly see that there has been for fifteen hundred years, a determined priestly power in both worlds to oppress and mislead us all. Without multiplying words, I must tell you frankly and firmly, that if Gen. Roberts has not another living endorser, I believe, generally speaking, he is right, on these issues, between himself and other Spiritualists editors and journals. Many of us have witnessed the struggles on the subject of Spiritualism for the last thirty-three years; and when MIND AND MATTER came out with experiences with the spirit enemies of Spiritualism, a new light shone over the whole subject. To me, Roberts conveys the impression of one who values the truth above all things else, and without fear or favor will publish it to the world. I think the communications published in Alfred James' columns, within the last few weeks, and the researches by Mr. Roberts on the existence of Jesus, and the origin of the Christian religion, more than counterbalance all the evidence given by Allen Pence, Judge Lawrence, Dr. Buchanan and the various psychometers.

"At one stage of this discussion, I think Mr. Roberts was very wrong, when he said the description might have been the result of 'imagination' by psychometers; but right in assuming that they were misled by spirit influences."

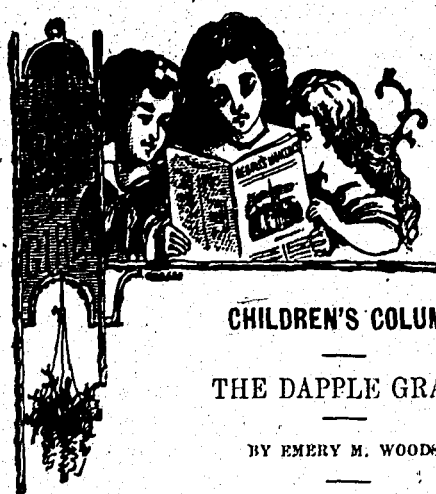
"I have too long been subject to impressions, to disrespect those remarkable sensitives who have aided your side of this question; but when we look back over the history of Modern Spiritualism, and see how extensively and persistently our mediums have been interfered with, it becomes us, as candid men and women, to heed the warning that is so clearly sounded by one who cares not whether he is the victim of persecution from foes, or from those whom he would gladly call his friends."

"Let us bear in mind who it was that discovered the great influence of 'dark church spirits,' and let us watch Gen. Roberts, and see whether it is proven that he is obsessed, or whether he proves his charges against others."

"JAMES J. WHEELER.

"Delaware, Wis., April 18, 1881."





## CHILDREN'S COLUMN.

## THE DAPPLE GRAYS.

BY EMERY M. WOODS.

Those dapple grays! I see them yet,  
Amid that onset fleet  
Part wide to save that mother's pet  
Beneath their flying feet!

Dense masses thronged the Terrace place  
To witness there the sight  
Of fiery splendor soon to grace  
That Independence Night.

A passage way the blue-coats made  
Throughout the Terrace wide  
For civic coach and cavalcade  
Twixt masses either side.

A mother led her little pet  
To seek some better place  
When lo! appalled, mid-way she met  
Those plunging dapple grays!

A scream, a gasp, a helpless groan!  
She loosed the little hand,  
And reeling, left her pet alone  
Down fallen on the sand.

With speed too furious to check,  
Just now those dapples fleet  
Topsy that darling little speck  
Almost beneath their feet!

Now arch those necks with anxious crook,  
And nostrils snuff the air,  
And equine eyes do seem to look  
God's pity, love, and care!

While gaze that crowd, amazed, alarmed,  
Those dapples spy and save!  
And parting wide leave pet unharmed  
Upon the sand-paved!

Those dapple grays! I see them still  
As in that night's alarms  
They saved from death that pet, to fill  
A mother's outstretched arms!

\*At Buffalo, N. Y., 1896.

## -HAP.

BY ANNIE A. PRESTON.

Blanche is a nice little girl who lives in Connecticut, some twenty-five miles from the Sound, on one of the beautiful, busy branches of the great New England river. She is a bright child, with large black eyes, long black hair, and pretty little womanly ways, that make every one love her at first sight, although they usually remark, too: "What an old-looking creature!"

When Blanche was eight years old, her father and mother both died. They had been living in the far West, and after their death the little girl was sent back, in the care of strangers, to her grandmother's home in Connecticut.

Blanche had a great many relatives, and they came to see her at once to ask her all sorts of questions about her parents. They were all very particular to tell her that she must be a good girl, and not make her grandmother any trouble, nor let her see that she herself felt badly; because, if she did, her grandmother would die of grief, and they were not sure but she would as it was.

So the poor, lone little girl walked about the great, solemn house where her grandparents lived with two sober-faced elderly servants, fearful all the time lest she should make a noise or disarrange something. She did not dare to look at her dolls, nor books, nor playthings, in any place excepting in her own room. This, however, was a very pretty and pleasant room. It had been her mamma's room before she married Blanche's papa and went to live with him out West.

But there was not a cat, nor dog, nor bird, nor pig, nor chicken about the house and grounds, and no children lived near. You can imagine what a lonesome time the little orphan had.

Whenever Blanche felt as if she couldn't get along another minute without a good cry, she used to slip quietly out of the piazza door, run around the gravel walk to the farther end of the flower-garden, hide under the thick, low branches of the Norway spruce tree, and cry softly to herself. She would, now and then, while in this little "crying nook," look through the spaces of the paling-fence into the street, and when she saw children with their own mothers, or fathers, or brothers and sisters go by, gaily laughing and chatting, she would cry all the harder, and wish she could tell them how thankful they ought to be. Her grandparents and other relations loved her, but it was in such a queer way, she thought.

One day, she sat crying under the big, tall tree, and wishing that God would let her and her sorrowing grandmother go to heaven together pretty soon, when she saw through her tears a poor, cross-looking old man, with a tired, starving horse and rickety old wagon, driving down the street. They were covered with dust, and looked as if they had come a long distance.

Closely following behind the wagon, with a half-ashamed, half-afraid air, was a tawny Scotch terrier. He was too big to be called a little dog, and too little to be called a big dog. He looked very attractive and companionable, however, to the weeping, affectionate child, and as he went patiently trotting past the garden fence, she looked yearningly at him, and sobbed harder than ever.

The dog must have heard her, for he pricked up his soft, yellow, silky ears, stopped and listened. And then he ran sniffling up to the fence, and peered through it with his great brown, human-looking eyes.

When he saw the little girl there under the big tree, with the tears still running down her cheeks, trying to still the sobs that yet heaved her little bosom, he wimpered up his face in a queer way as if he were laughing, wagged his stubby tail so fast that it seemed as if it would come off, and acted in every way as if he was an old friend.

Blanche thrust her small hand through the paling, and patting the smooth, pretty head of the dog, she sobbed:

"Oh, you sweet, dear little fellow! I wish you would stay with me all the time, for I'm so lonely I don't know what to do. My precious, precious mamma and papa are both dead, and I have no brother or sister, and I can't die, for I have tried and tried; but if I make trouble for Grandma she will die, and then what will become of me?" and poor Blanche broke down completely, and her sobs burst forth afresh.

The dog now gave a short, sharp, whining bark after the old wagon, that had by this time rattled almost out of sight, and then, as if thinking his

duty lay in another direction, he ran to the gate, crawled under it, and, quickly finding little Blanche in her shady evergreen bower, jumped upon her, kissed her face and hands, and went through such antics of delight that the dear child fully believed the good Lord had sent the pretty, affectionate terrier to her.

Blanche's face was wreathed with smiles when she went in to supper, in answer to the bell, taking her four-footed friend with her, and telling that he came to her of his own accord, as she sat near the fence.

"I named him 'Hap' right off, Grandma, because he *hap*-pened to come, and because I was so *hap*-py to have him," she said.

Grandpa and Grandma didn't like this business much. Grandpa scolded at poor Hap, and said to him sharply, "Start, sir, and find your master!" but the dog curled closely up to Blanche's soft black dress, and showed his white, glistening teeth to the old gentleman.

Grandma smiled at that, and, relenting, said: "Well, well, he may stay to supper, Blanche. Would you like some supper, sir?" Hap quickly sat up on his haunches and begged as prettily as any dog could be expected to. Then, all of his own motion, he "spoke," rolled over and over, walked on his hind legs, made bows, and indulged in various other antics, until Blanche laughed and clapped her hands for joy.

Grandpa and Grandma now exchanged half-surprised, half-pleased looks with each other, and could hardly refrain from laughing heartily themselves. Grandma said: "The dog shall stay."

Grandpa said: "Yes, if he behaves himself and don't get under foot; and I will try to find his master and pay him for the dog."

Hap seemed to understand very well what the old gentleman said about getting under foot, for he at once took the soft, crimson-wool door-mat in his teeth, drew it across the sitting room to a corner of the recess near the hearth, and lay down upon it in a very cunning fashion; and that has been his own resting and sleeping place, when indoors, ever since.

Blanche and Hap were very merry together, you may be sure. The little girl grew cheerful and contented and childlike day by day, and frolicked in the yard and garden with her new companion from morning till night.

But Grandpa, who was a very just and conscientious man, did not like the idea of keeping a dog that belonged to somebody else, who might be looking for him.

"It seemed dishonest," he said.

In August, the large house was shut up, and the whole family went down to New London—to the Pequot House—to stay a week. Grandpa had made this stipulation with Blanche: They would leave Hap behind, on his rug upon the broad piazza, with instructions to the butcher and milkman to feed him every day.

"The dog will get lonesome," Grandpa said, "and will return to his master, who cannot live so very far off—probably in one of the adjoining towns. By this means, the owner will be found. He was peddling baskets at the stores the day he came past our house, I have been told. I am quite sure he will return again with Hap, when I will buy him of the man, even at a good round price."

Blanche willingly consented to this agreement, for "I know," said she, "Hap will never leave the house."

And sure enough, when the family returned, they found the faithful creature sitting on the piazza. As soon as he heard Blanche's shouts of delight, he ran to the gate as friskily as his half-famished condition would permit.

The neighbors said he had driven every one away who had attempted to enter the gate—even the butcher and the milkman, who would have fed him gladly had he been willing to allow such familiarity.

Grandpa was a good deal touched at Hap's fidelity, and said no more about sending him away and finding the owner.

One day, the next summer, an old man came through the street on foot, peddling baskets. He was retailing them now from house to house, and stopped at Grandpa's. As soon as Hap saw him, he jumped into his little mistress's lap, and hid his face under her arm.

"Hallo!" said the man. "How came you by my dog, little girl?"

"Your dog! How is that?" asked Grandpa, in surprise, hearing the peddler's gruff voice.

"Oh," replied the man, "I haven't seen him for a year, and I thought he was dead; but I spied him before I got to the door, and he ran to that little girl's lap. Besides, I should know those eyes he is trying to hide, anywhere. I never used to kick him but he would look up into my face exactly as if he was going to speak. I shouldn't have kept him as long as I did, only he belonged to my little girl. She thought everything of him, and learned him lots of things. After she died, I wanted to get rid of him, so I took him with me on one of my trips, in hopes I could sell him. I lost him somewhere; but I didn't much care. 'He stopped here and came right to you,' you say, little girl? What was you doing when he found you, may I ask?"

"I was crying because I was lonesome," said Blanche, timidly, hugging Hap more closely in her arms.

"That accounts for it," said the old, cross-looking man. "My little girl was always lame and sick, and always crying. I never could bear a dog, or help kicking one if it came in my way; but I allowed her to keep this one, it seemed to be such a comfort to her."

"Oh, he has been such a comfort to me!" said Blanche, drawing a long breath, and secretly wishing the peddler had never come back.

Grandma cried a little, softly, and Grandpa, after giving a queer little cough, took out his pocket-book and gave the man a bank-note. So Hap was now Blanche's very own dog, and seemed dearer to her than ever.

This is a true story, because Blanche told me all about it herself one evening, not long ago; and after she had hugged Hap and gone up to bed, her grandma said:

"She was such a sweet, quiet, little thing, and I was so wrapped up in my own grief at losing her mother, who was my only child, that I did not realize such a little one's heart could be broken. I think she would have died, had not Hap come to her, and now she has made her grandfather and me young again. We have opened the house and our hearts for all the pets she has a mind to care for, and we enjoy her music and the company of her young companions as much as she does herself. I tremble when I think what crabbed, fussy old folks we might have been, had not our Blanche, and Hap, too, come to us."—St. Nicholas.

## Communication from D. C. Densmore.

BROOKLYN, April 19, 1881.

## Editor Mind and Matter:

I enclose herewith a message from a spirit who appeared last evening at my residence. This spirit is totally unknown to me, nor would he furnish, after repeated solicitations, any name by which he could be identified; he merely stating that what he had given would be sufficient for his recognition by you.

I send the message uncorrected and precisely as delivered by the communicating spirit, in fact, it is the original without copy, and should you fail to recognize this spirit, please inform me by mail. I am generally in receipt of the full name, and cannot understand why it should be withheld in this instance.

The message was delivered in a clear and audible voice as stated, and I wrote, word for word, as thus delivered. Very respectfully yours,

GEORGE COLE.

BRO. ROBERTS:—I am here furnished with an opportunity of communicating again—though now as a departed spirit—some few thoughts on spiritual matters, which will assist in confirming what I labored so earnestly to establish. I refer to intercourse between the spiritual and earthly spheres by those departed friends who return, as I now return, and renew their relations with those they have left in earth life. As you are aware, my interest in the cause of Spiritualism was all absorbing, and my great endeavor as a journalist was the enlightenment of my fellow-man as to the truths we have long and zealously advocated. I have always admired you, dear brother, as a fearless and earnest expounder of our cause; and it is a matter of regret that others, who occupy before the public similar positions to yourself, should not be equally as earnest and frank.

The tree of life would then grow more rapidly and fruit gatherers increase in number. I had thought my mission was unfulfilled, just previous to passing over, but I find I was mistaken, as I had fully accomplished the purposes of my guides, and left the continuance of the good work to other hands, trusting that they will encourage and assist the suffering and helpless, be benevolent and kind to those who differ from them, direct their best efforts to the advancement of more light in the cause of Spiritualism. From my present standpoint, as a disembodied spirit, I watch with anxious interest the conditions as they arise from the varied phases of controversy in your midst, and find that those conditions are best which arise from the fearless and faithful exposition of truth, and that the introduction of new elements by timid Spiritualists for the purpose of depriving the truth of one-half of its cardinal virtues, that they, these timid mortals, may escape the sneers of their neighbors, is producing conditions that are abridging the utility of the cause itself, and if they are allowed to continue will bring it into contempt and disuse. It were better for Spiritualism that there were fewer proselytes, provided that those who remained were uncompromising, firm and unflinching in the cause, and sufficiently fearless to advocate its truths, regardless of the feelings of friend or foe.

The good bark being thus freed from the clinging barnacles, would glide o'er the spiritual sea of thought and into a haven where foes would admire it for its independence, and friends hail it with such welcome, that its success would be a fact assured beyond all peradventure.

I have spoken this message audibly to this medium, and he has written it in his own hand verbatim as given. You would do me a kindness if you sent a copy of this message to my daughter Helen. I would communicate direct with her, but this medium is overcrowded with his work. I have changed the style of my diction somewhat, to suit this occasion. I am still, as ever, your friend,

THE VOICE OF D. C. D.

The above communication is beyond all question or doubt from David C. Densmore, the late generous, whole-souled editor and publisher of the *Voice of Angels*. We regard that portion contained in the leading paragraph as of especial significance, as it comes from a spirit whose "interest in Spiritualism was all absorbing," when here, and who can now realize the wisdom of the fearless and faithful course that has characterized our editorial career.

## Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$71 24

Mrs. E. S. Sleeper, San Francisco, 3 74

W. A. Mosley, S. New Lyme, Ohio, 1 00

B. Chadsey, Rushville, Illinois, 1 00

J. B. Campbell, M. D. V. D., 5 00

J. M. C., 1 00

J. W., 2 00

C. G., 1 00

Mrs. T. B. Hall, Charlestown, Mass., 1 00

**A Most Valuable Offer—Spirit Obsession Diagnosed.**  
BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

## Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer; to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

## Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,  
Rooms 14 and 15, 114 Mass Ave.  
Indianapolis, Ind.

## A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.  
266 Longworth St., Cincinnati, Ohio.

## Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,  
87 West Madison St., Chicago, Ill.

## A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

## A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

## A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,  
365 Jefferson Ave., Grand Rapids, Mich.

## Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,  
Psychometrist, Clairvoyant and Magnetic Healer.

## A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sanson St., Philadelphia, Pa.

## PHILADELPHIA SPIRITUAL MEETINGS.

**A CONFERENCE AND CIRCLE** will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

**RHODES' HALL**—Spiritual Headquarters, 503½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

## PHILADELPHIA MEDIUMS.

**Mrs. H. D. Chapman**, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

**MRS. LOOMIS**, Trance Test and Healing Medium. Diagnosis of disease or business resulting from lock of hair by mail, 50 cents each. Medicinal Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

**Dr. Henry C. Gordon**, Materializing and Slate Writing Medium, 621 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

**Mrs. Tillie R. Beecher**, Trance Test Medium, No. 2317 Madison Square, Sittings daily; Communications given both in German and English.

**Mrs. E. S. Powell**, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

**Mrs. Hollock**, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

**Mr. and Mrs. T. J. Ambrosini**, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

**Dr. Roxilana T. Rex**, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

**Mrs. A. E. DeHans**, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 561 North Broad St., Phila.

**Alfred James**, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 119 Watkins street.

**Mrs. Katie B. Robinson**, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

**Mrs. Carrie Crowley**, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

**Mrs. E. J. Wiley**, Magnetic Healer, 1123 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m., and 2 to 5 p. m.



## "THE SECULAR PRESS BUREAU."

Says our "even-tenor-of-our-way" contemporary of the *Banner of Light* of last week, speaking of Dr. Brittan and his work:

"Dr. Brittan's work has grown upon his hands to such an extent that it is only a question of time, as to when he will need the assistance of other writers. The secular press has honored itself in allowing Spiritualism to defend itself against bitter partisan attacks; and just so long as these attacks continue, there will be work for our secular press bureau."

All of which raises in our mind the question that so puzzled Lord Dunderbury, to wit, "whether it was the dog that wagged his tail or the tail that wagged the dog." As the *Banner* does not say whether Dr. Brittan intends to divide that ridiculously meagre "Secular Press Bureau Fund" with those whose assistance he will need, we have a suggestion to make. It is this: That Dr. Brittan shall loose no time in notifying the corps of editors-at-large, who, some year or more since, through the *Religio-Philosophical Journal*, to the number of twenty-two, gratuitously offered their services as editors-at-large. Dr. Brittan need not feel jealous of them, as they are all but pigmies as compared with himself. Among them, if we remember rightly, were such small fry as Giles B. Stebbins, Dr. J. M. Peebles, Lyman C. Howe, Samuel Watson, Hudson Tuttle, William Emmette Coleman, William Fishback, etc. We urge upon the *Banner* proprietors that they will save the "tail that wags the dog," by preventing it from committing suicide by overwork, when there is such a cheap supply of the necessary relief at hand. We hope Brother Stebbins will at least take pity upon Dr. Brittan—drop his lucrative position on the *Journal*—and offer his voluntary services gratuitously to "Our Secular Press Bureau," which bureau is nothing more nor less than Dr. Brittan—a funny bureau, truly. Be about it promptly, Brother Stebbins, or you will be too late to save the bureau. There is too much work in it and too little pay to suit the views of Dr. Brittan, and the cheap price of furniture is likely to collapse at any time, and the dog as well as the tail may die.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

LYCURGUS (King of Lacedemon).

MY BEST GREETINGS TO YOU, SIR.—Long years, and I might say centuries have passed since I became a spirit. I lived in the first Olympiad. I strove when here to revive truth—that is, I was no friend to superstition. I longed to see my nation free to exercise their mechanical skill. My predecessor had failed to accomplish what I desired to attain. Charilaus, who succeeded me, tried to revive the errors I had striven to correct. As a king, my whole desire was to strengthen the life this side the grave—that is, sought to develop physical strength. With that object, I revived the Olympic games. As a king, anxious to promote the welfare of my people, I did all that I could to encourage physical development. As far as religious beliefs were concerned, they were all the outgrowth of the worship of the sun, and were simply a modification of the sun-worship of the Incas of Peru and Mexico. I lived at the time of Jehu, the Jewish king, 880 years before the Christian era, in the first Olympiad. My name was Lyeurgus, King of Lacedemon.

[We take the following account of Lyeurgus from the American Cyclopaedia.—Ed.]

"Lyeurgus, the Spartan legislator, concerning whose personal history nothing certain is known, and many modern critics have doubted whether he really ever existed. According to Herodotus, he lived about 900 B. C., and the tradition in regard to him is, that he became guardian to his nephew King Dabotas of the Eurysthenid line of Spartan kings, and in this capacity transformed the institutions of his country into the order which they retained for centuries. Whether his system of things was revealed to him by the Pythian priestess, whose oracle he visited, or was learned by him in Crete, where he was said to have travelled, was a matter of dispute, the Spartans themselves taking the latter view. Under his institutions the Spartans became, from the most lawless of the Greeks, tranquil and prosperous, and they regarded him reverentially, and built a temple to him after his death. This is the oldest statement concerning him. Thucydides, without mentioning Lyeurgus, agrees in stating that the political system of the Spartans had been adopted by them four centuries before, and had successfully rescued them from intolerable disorders. This would make the introduction of the Lyeurgian discipline to have occurred in 830-820 B. C., which Grote accepts as the most probable date. He is said to have been of the Proclid line of kings, eleventh in descent from Hercules, son of Eumomus, younger brother of Polydeces, and uncle and guardian of Charilaus. After the death of Polydeces, leaving a pregnant widow, the latter proposed to Lyeurgus that he should destroy her offspring, marry her, and become king. He refused the proffer, though temporarily exercising authority, and on the birth of Charilaus immediately presented him in the agora as the future King of the Spartans. Accused by the widow, of ambitious designs, he left Sparta, and went to Crete, where he studied the laws of Minos and the institutions and customs of the different cities; thence he visited Ionia and Egypt, and as some authors affirm, Lybia, Iberia and even India. Meantime under the sway of Charilaus, Sparta was in a state of anarchy. On his return, finding the two kings, as well as the people, weary of their condition, and that he was regarded as the man to correct the disorders of the state, he undertook the task, and with this view consulted the Delphian oracle. Receiving strong assurances of divine encouragement, and also more special instructions, which were the primitive *rhutae* of his constitution, he suddenly presented himself in the agora, with thirty of the most distinguished Spartans, all in arms, as his guardians and partisans. King Charilaus at once consented to second the designs of his uncle, and the bulk of the Spartans submitted to the venerable Heraclid, who appeared both as a reformer and as Delphic missionary."

[It will thus be seen that while the communication claims that Lyeurgus was king and succeeded by Charilaus, the accounts of him say he was only the law-giver of his country and not king. We have not a doubt of the genuineness of the communication, which also corrects the date of his reign, which was contemporaneous with that of Jehu the Jewish King, who was the 11th king of the separate throne of Israel and founder of its fourth dynasty, and who reigned from B. C. 883 to B. C. 855. This would show that Thucydides was really right when he gave the date 830 to 820 B. C., as the time of the introduction of the Lyeurgian discipline. The communication is remarkably consistent with the historical accounts of the policy of Lyeurgus, and yet at the same time expresses that policy in a widely different manner. Whether or not Lyeurgus lived in the first Olympiad, is a question which may admit of some discussion, inasmuch as it has been placed by chronologists as late as the first recorded Olympiad in B. C. 776. But as there might have been many Olympiads prior to that date unrecorded, there is nothing improbable in the spirit's statement that he lived in the first Olympiad. This becomes almost a certainty when the following facts are considered. In Greece, the Olympic games became the event of paramount interest. These games were celebrated every fourth year, and the Olympiad was a period of that length. Now, when the spirit was communicating the fact that he instituted the Olympic games, we asked, "Do you mean that you originated those games?" He replied, "No, I only revived them; they were observed long before my time." We find that such was the fact. Under the heading "Olympic Games," in the *Armenian Cyclopaedia*, is the following reference to that fact: "After being discontinued for a considerable time, the Olympic games were re-established in the ninth century, B. C., by Iphitus, King of Elis, and Lyeurgus, who were commanded by the Delphic oracle to revive the festival as a remedy for intestine commotions and for pestilence, with which Greece was then afflicted." In view of all the facts, we cannot but conclude that the communication is genuine, and that it proves the fact that ancient spirits can and do return and communicate through Alfred James.—Ed.]

CASSANDER (King of Lacedemon).

I SALUTE YOU, SIR.—It is strange that what I considered as honor, should be subordinated to the selfish desires of my chief. Sooner would I have sacrificed all my honors, yea, I would rather have been the slave of circumstances, and like a slave have been whipped from city to city, than have been compelled to witness what I did. Alexander the Great deserved his name, but he was a fool to destroy a rare antiquity that all the genius of himself and generals could never replace. In one of the communications given at these circles, mention was made of "The seven before Thebes," the home of Hesiod, one of the grandest cities of antiquity. I, on my bended knees, having been a native of that city, would have crept, yea, crawled at the feet of Alexander, to save my native town. But all conquerors are at heart cowards. Once past, what you call "The Rubicon," and they would snatch the child from its mother's breast, and think that this was worthy of a conqueror. I attempted to rebuild Thebes, but it was like a ditch compared to a marble city. I loved that place—to me it was all that life made pleasurable; and no man ever hated more deeply than I did the man who destroyed that which was the acme of my happiness. I do not say it boastfully, but by my talents I ruined the hopes of Alexander the Great; for from the time he destroyed Thebes his star of success waned. My name was Cassander. I died about 295 B. C.

[We take the following facts concerning Cassander from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Cassander, King of Macedonia, and son of Antipater, was 35 years old before his father's death, if we may trust an incidental notice to that effect in Athenians, and must therefore have been born in, or before B. C. 354. His first appearance in history is on the occasion of his being sent from Macedonia to Alexander, then in Babylon, to defend his father against his accusers; here, according to Plutarch, Cassander was so struck by the sight, to him new, of the Persian ceremonial of prostration, that he could not restrain his laughter, and the king, incensed at his rudeness, is said to have seized him by the hair and dashed his head against the wall. Allowing for some exaggeration in this story, it is certain that he met with some treatment from Alexander which left on his mind an indelible impression of terror and hatred—a feeling which perhaps nearly as much as ambition urged him afterwards to the destruction of the royal family. The story that ascribes Alexander's death to poison, spoke also of Cassander as the person who brought the deadly water to Babylon. On Polysperchon's being appointed to succeed Antipater in the regency, Cassander was confirmed in the secondary dignity of Chiliarch—an office which had previously been conferred on him by his father, that he might serve as a check on Antigonus, when (B. C. 321) the latter was entrusted by Antipater with the command of the forces against Eumenes. Being, however, dissatisfied with this arrangement, he strengthened himself by an alliance with Ptolemy Lagi and Antigonus, and entered into a war with Polysperchon. The failure of Polysperchon at Megalopolis, in the same year, had the effect of bringing over most of the Greek States to Cassander, and Athens also surrendered to him, on condition that she should keep her city, territory, revenues and ships, only continuing the ally of the conqueror, who should be allowed to retain Munychia till the end of the war. He, at the same time, settled the Athenian constitution by establishing ten mine (half the sum that had been appointed by Antipater) as the qualification of citizenship; and the union of clemency and energy which his general conduct exhibited, is said to have procured him many adherents. While, however, he was advancing his cause in the south, intelligence reached him that Eurydice and her husband Arrhidæus had fallen victims to the vengeance of Olympias, who had also murdered Cassander's brother Nicanor, together with a hundred of his principal friends, and had even torn from its tomb the corpse of Jollas, another brother of his, by whom she asserted that Alexander had been poisoned. Cassander immediately raised the siege of Tegea, in which he was engaged, and hastened with all speed into Macedonia, though he thereby left the Peloponnesus open to Polysperchon's son Alexander, and cutting off from Olympias all hope of aid from Polysperchon and Alcides, besieged her in Pydna throughout the

winter of B. C. 317. In the spring of the ensuing year she was obliged to surrender, and Cassander shortly after caused her to be put to death in defiance of his positive agreement. The way now seemed opened to him to the throne of Macedon, and in furtherance of the attainment of this object of his ambition, he placed Roxana and her young son, Alexander Aegus, in custody of Amphipolis, not thinking it safe as yet to murder them, and ordered that they should no longer be treated as royal persons. He also connected himself with the regal family by a marriage with Thessalonica, half sister of Alexander the Great, in whose honor he founded, probably in 316, the town which bore her name. Returning now to the South, he stopped in Boeotia and began the restoration of Thebes in the twentieth year after its destruction by Alexander (B. C. 315), a measure highly popular with the Greeks, and not least so at Athens, besides being a mode of venting his hatred against Alexander's memory."

[We have not space to quote further. It must suffice to say that the communication is entirely consistent with all that is recorded of Cassander, but it is more than this it gives a rational account of the cause of Cassander's implacable hatred of Alexander the Great, that he manifested by his career. It was the destruction of Thebes, his beloved native city, by Alexander, that made him the deadly foe of that great conqueror and his whole family. We challenge any one to successfully impeach the absolute genuineness of that communication.—Ed.]

M. SERVILIUS NONIANUS,

(Roman Consul and Historian.)

I SALUTE YOU, SIR.—All the Christians that ever lived, or ever will live, will find their ideal Jesus but a phantom—a myth. They can chase it as a child would a butterfly through a meadow on a summer's afternoon, it will elude their grasp. The Christian Jesus is nothing more than the Christma of the Hindoos; the Beal or Bell of the Babylonians; the Apollo of the Greeks; and Roma or Romulus of the Romans; modified in forms and ceremonies suited to modern superstition. All this I have learned in spirit life through the desire to be historically correct. When here I was a historian. As a spirit my inclinations lead me the same way. All the kings and princess of ancient times were worshipped at the same time the Christian Saviour was said to be on the earth. Now, I am here to tell the truth. There were no Christians nor Christianity in the time of Nero, from A. D. 45 to 68. We knew nothing of such a religion, nor was it in existence at that time. And I want it expressly understood that I was a historian, at that time gathering all the facts I could. If there had been the slightest evidence of it, I would have acknowledged it. But in my day, nobody knew anything of the Christian Saviour nor his apostles. There were two religions in the time of Nero that held supremacy, one was the *Sun* and the other the *Son*. You may ask me what was the difference between them. I answer the first was the sun worshipped in a material sense, and the second was the same solar orb spiritually or symbolically worshipped, in the Ahmadian of Zoroaster of Persia. These were the predominating religions, and all the priests understood them as I have stated. My name was M. Servilius Nonianus. I lived about from A. D. 50 to 70.

[We take the following concerning Nonianus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"M. Servilius Nonianus was consul A. D. 35, with C. Sestius Gallus. (Dion Cass; Tac. Ann.; Pliny H. N.) In the passages referred to, he is called simply M. Servilius; but the Fasti give him the surname of Nonianus, and Pliny, in another passage, speaks of the consul, Servilius Nonianus, who was, he tells us, the grandson of the Nonius, proscribed by M. Antonius. His name shows that he was adopted by one of the Servilii. The consul of A. D. 35 was, therefore, the same as the M. Servilius Nonianus, who was one of the most celebrated orators and historians of his time. The Emperor Claudius listened to the recitations of his works; and Quintilian also heard him, and speaks with commendation of his works; although he says he was 'minus presens, quam historicus auctoritatis postulat.' Pliny calls him 'principes civitatis'; and Tacitus, who mentions his death in A. D. 90, praises his character as well as his talents."

[Nothing whatever is said about his historical works, from which we may infer that they shared the fate of the labors of other historians who lived and wrote at the time when it was said Jesus and his Apostles were creating such a sensation in the world. That this communication is genuine we cannot doubt from the circumstances under which it was given. Here is another spirit who must have known of Jesus and his doings, if what is related of him were in any respect true; who comes back and positively denies that there were any such persons, prior to A. D. 60, as Jesus Christ, or Jesus the Christ, or Jesus of Nazareth, or the Nazarene, or the Saviour of Men; or any Apostles who taught the religion of such a being. We challenge the impeachment of the genuineness of that communication.—Ed.]

## EDITORIAL BRIEFS.

Dr. J. Wm. VAN NAMEE is about locating himself in Boston, at 476 Tremont street, where he will be found, or answer calls until further notice.

A. F. ACKERLY, desires us to say that he is now located at 591 Fulton street, Brooklyn, where he will meet all demands upon him.

Dr. L. K. COONLEY, will lecture for the society in West Duxbury, Mass., the first Sunday in May, forenoon and afternoon. Subject to be chosen by the audience.

MR. FRANK T. RIPLEY, having just closed a successful engagement at Milan, Ohio, is ready for engagements to lecture and give public tests. He gives names and descriptions of spirits on the platform. Terms moderate.

F. O. MATTHEWS.—We learn from a letter to the *Banner of Light*, from this true and tried medium, who lately suffered an imprisonment of three months in a British prison for the truth's sake—i. e. for exercising his gift of mediumship—that he intends visiting this country some time in the coming July.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 505½ North Eighth street.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

BRO. THOMAS STREET, who has been selling, while upon his travels, "bricks" for the Mediums' Home, wishes us to request all of the friends who have not given him their address, to send the same to Mrs. Geo. Rall, 482 W. Liberty street, Cincinnati, Ohio. Please send stamp for receipts.

THE Spiritualists and Liberalists of Vineland, N. J., held a very spirited Convention at Cosmopolitan Hall, in that place, on Saturday and Sunday last. The Convention was well attended, and many subjects of public importance were ably discussed. The Convention was addressed by Messrs. Dixon, Campbell, Cotton, Hurn, and others, in Vineland; and by Mrs. Katie B. Robinson, Mr. and Mrs. Alfred James, Dr. Robinson and myself, from Philadelphia. We hope to be able to publish a fuller report of the proceedings in our next issue.

MR. WM. EGLINTON.—The *Banner of Light* has news that this "celebrated physical and materializing medium has had an uninterrupted season of the most pronounced success at points in Rhode Island and Massachusetts." This is good news, as showing that the magnetic vitality of our "cousin" from over the water was not entirely and irrecoverably "sapped" by the withered Spiritualistic dames of Boston. A Mrs. Lyon is ready to go before a court and swear to the fact that her daughter, Phebe, came fully materialized and shook her hand at a seance held at Lowell.

DEVELOPING CIRCLE.—By request of several persons I will form a new developing circle of seven gentlemen and six ladies, to meet once a week for eight weeks at a place to be named hereafter. The conditions under which persons will be admitted to this circle are: First, that every person who shall become a member shall be at the place of meeting promptly at 8 o'clock; second, that persons who shall absent themselves from the circle shall pay the fee as if they were present. Terms of admission to the eight circles, \$2. Address or call upon James A. Bliss, 713 Sansom street, or II. A. Beach, 2322 Master street, Philadelphia.

MRS. CRINDLE'S RECEPTION.—A very pleasant reception, given by Mrs. Crindle to her friends, before her departure for the East, was held at Mrs. Sleeper's, on Tremont street, on Monday evening, April 4th. A breakfast and tea service, consisting of 22 pieces, was presented by one of the ladies, with appropriate remarks. Mrs. Sleeper presented a purse containing one hundred dollars; Mrs. Cotter a beautiful wreath composed of skeleton leaves and flowers, encased in an elegant frame. A pair of vases and some fine paintings from Mr. Bushnell, were added to the choice gifts from the friends of this grand medium, whose wonderful materializations have won the hearts and made for her many sincere friends on both sides of the continent. May she return to us with renewed strength to do the angels' bidding, is the sincere wish of one who knows her true.—Mrs. E. P. Thorndyke, in *Light for All*.

## KIND WORDS.

Robt. Walker, Libertyville, Ill., writes: "I am satisfied MIND AND MATTER is the best spiritual paper I ever read, in every particular, excepting none."

Oliver R. North, Summerfield, Ill., writes, renewing subscription: "I never read a paper, which enlightened my mind as much by one hundred per cent," etc.

Enos Buckbee, of Ithaca, N. Y., writes: "Stand 'firm and true' to the light you have and the spirit world will sustain you through all your trials and troubles of this earth life."

John Hardy, of Boston, Mass., writes: "Don't stop my paper; consider me a life subscriber. I do like an independent paper. Suppose you do not agree exactly with my notions; so long as you give your patrons and everybody else a chance to tell their story, what more can they ask in justice. Please find enclosed \$2 for renewal."

L. M. Watson, Lynn, Mass., writes: "If you are not weary in sending papers, I should like to have some more. I want them to pass around in our Sunday morning conference. One good brother gave your paper a high recommendation last Sunday. He said it was the only spiritual paper printed that had the backbone to defend mediums as they should be."

Solomon S. Churchill, Plymouth, Mass., writes: "Oh, we want MIND AND MATTER all over New England. What do you think of an officer who shows himself a coward before the face of the enemy?—the most deadly enemies of humanity? The *Banner* is very good on a dress parade, where they do not hear the sound of any enemy. I like such notions where all is peace and safety. I hope we will all see that time; but now the battle is raging all around the world—darkness against light, priestly rule against freedom of humanity; and who is able to stand up against it? General Taylor said he would rather fight the 'Greasers' than to feed them. So I would say of modern Christianity, I would rather fight it than to affiliate with it or feed its pretensions, etc. However, in the spiritual, each one brands his own forehead. If a person is a coward from weakness or a traitor from choice or for hire, he will have to be classed as such; he will gravitate to that sphere and that companionship."



PHILADELPHIA, SATURDAY, APRIL 30, M. S. 34.

PHILADELPHIA, SATURDAY, APRIL 30, M. S. 34.

**PUBLICATION OFFICE,**  
**and Story, No. 713 Sansom Street,**  
**PHILADELPHIA.**

**J. M. ROBERTS** . . . . . **PUBLISHER AND EDITOR**

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**JAMES McGEARY ALIAS "DR. MACK," AN AC-  
KNOWLEDGED PERJURER AND FUGITIVE  
FROM AMERICAN JUSTICE.**

Those who are familiar with the facts connected with the events that have resulted in the arrest, trial, conviction and punishment of Mrs. Susie Willis Fletcher, in London, England, are more or less acquainted with the open and prominent connection which an unprincipled adventurer, named James McGeary, but who passes under the assumed title and name of Dr. Mack, had with those proceedings. The trial of Mrs. Fletcher has brought out the true inwardness of the despicable conduct of this vile and unprincipled man. Mrs. Fletcher was mainly convicted on the testimony of one Mrs. Heurtly-Davies. From her testimony, the facts of the case appear to have been as follows, as shown by the reports of the trial in the *Daily Telegraph*, London, Eng. She is a married woman, not living with her husband. In 1863 she married a man named Rickards, by whom she had one child, a son born in 1865. Owing to her infidelity to him, on the charge of adultery, he obtained a divorce from her, she not daring to file an answer to his complaint. Her improper intimacy was with one Lindmark, with whom she became so infatuated as to, manifest a morbid disregard of the most ordinary moral restraint, showing plainly that she was so much of the "gush" order of femininity as to be hardly accountable for her conduct. She was the only daughter of a Mrs. Heurtly. The latter died in September, 1876, leaving Mrs. Davies a considerable quantity of jewelry, lace, and an extravagantly expensive wardrobe. In 1878 Mrs. Davies was married to her present husband, he having been "a sailor," as she testified. Mrs. Davies, through her husband, made the acquaintance of Mr. J. William Fletcher, the well known and popular medium and spiritual lecturer, who was then in London, lecturing before crowded houses on the subject of Spiritualism. Mrs. Davies was ill at the time, and Mr. Fletcher, at the request of Mrs. Davies and her husband, was solicited to give her the benefit of his mediumistic services. This, Mr. Fletcher consented to, and he visited Mrs. Davies four times, as she testifies, she paying him five guineas for the four professional visits. At a subsequent sitting, the spirit of Mrs. Davies's mother controlled Mr. Fletcher and communicated with her. The only two passages of that communication read by the prosecution were as follows: "These meetings are sweet to me since they bring parent and child into sweet communion;" and again, "you, my children, will yet go through many dark clouds of adverse experience, but you are not to despair." One would think that those two sentences would have been of themselves sufficient to show the prescient foresight of a sympathetic spirit mother's love. In the light of present facts, Mrs. Heurtly-Davies will hardly deny the prophetic correctness of that warning of coming trouble to her, and the innocent woman who is now, upon her untruthful statements, an inmate of a loathsome prison would have been at liberty.

It was not until after this that Mrs. Davies made the acquaintance of Mrs. Fletcher. This was on July 18, 1879. On that day Mrs. F., at Mrs. Davies's invitation, called upon her at the residence of the latter at Norwood. Mr. and Mrs. Fletcher remained at Mr. and Mrs. Davies's over night, and returned to London the next morning, to enable Mr. F. to meet his appointment to lecture at Steinway Hall that day (Sunday). Mr. and Mrs. Davies attended Mr. Fletcher's lecture in the evening, there being "many of the fashionable

world present" to hear the able lecture that was delivered, as Mrs. Davies testified.

In order to show the animus underlying all Mrs. Davies's testimony, we quote from the *Telegraph* report as follows, as to what occurred at that lecture. She said: "The discourse lasted from half an hour to an hour, and was delivered on the platform. After the hymns were over, Fletcher went into another trance. He professed to see spirits. While in the trance his eyes were open, and the gas was turned on extra high. During the early part of the evening the gas had been as bright as usual. He professed to see spirits every where, and delivered messages to people in the hall from their departed ones. Some messages that were of a more private nature, Mr. Fletcher said the spirits preferred that they should be given at the home of the people to whom they were addressed. Mrs. Fletcher did not deliver any messages on the night in question. The whole service ended with the Lord's Prayer, chanted. When all was over Fletcher mingled with the congregation, who seemed to make a great fuss with him."

This testimony, from a bitterly prejudiced enemy of Mr. Fletcher, shows, as nothing else could, the high esteem in which Mr. Fletcher was held by the cultivated and fashionable people of London, and the deep impression that the spirit ministrations through his mediumship were at that time making upon the English public mind.

As it is our invariable practice to give those who are acts it becomes our duty to condemn, a full hearing, we will here quote Mrs. Davis's testimony at some length:

"Fletcher paid me great attention after the service was over. During the visits of the Fletchers to Norwood, we frequently had conversations about my jewelry. I showed them my jewelry. Mrs. Fletcher, who sometimes went into the prison, spoke of it. She said she thought it was very keeping. When in the trance Mr. Fletcher told me that my mother desired that I should not wear the jewels too often, because the magnetism that was in them was so strong that it would help to take me into the spirit life before my time. (Questions.—At that time had you a set of anethysts and diamonds, necklet, pendant and ear-rings? Yes; my mother who appeared to speak through Mrs. Fletcher, said I ought to wear them but not too often, for her fear that they might be stolen. She also desired that I should call the prisoner 'sister' and Fletcher 'brother,' as she loved them like her own children. (Questions.—After that did you continue to call the prisoner 'Sister Bertie'? Yes, I called her that since the time these messages were delivered, and I called Mrs. Fletcher 'Brother Willie.' They called me 'Sister Juliet.' After this conversation about the jewels, I went up to Gordon street to pay a visit to Mrs. Fletcher, taking the American Bible and a small box. I saw Mrs. Fletcher alone, and we conversed about the spirit matter. (Questions.—Then what happened? A little crimson velvet coffee-table appeared to move by itself along the room, and stopped at Mrs. Fletcher's lap. This was in the afternoon. I was much amazed and asked what the raps were for. Mrs. Fletcher replied that the spirits wanted to communicate some message, and that they would say what was required by the raps. She seemed to spell out that they wanted to write. Then she took a book and a pen and wrote the following message: 'My dear Juliet, I must get some pencil and paper.' Thereupon she called to Mr. Fletcher, who brought to her writing materials. Presently she held the pencil in her hand over the paper and her hand then began to shake. She said her hand was being controlled by the spirits, and she said words to the effect that my mother was near. She wrote upon the paper, producing the words, 'Do as you were instructed by me.' I saw her write it. She then said to me, 'You know what I have been told to write. I have been told to write, "Bless you, my dear Juliet, for having obeyed my instructions." One I had received at Farquhar Lodge on the subject of the jewels. After I had seen the message, I handed to the prisoner one of the sets of anethysts and diamonds. At that time I believed that the messages with regard to the jewels came from my mother. I went home after I handed the jewels to the prisoner. The next day I collected my jewels together, thinking I had been disobedient to my mother. I put them in a bag and took them up to town on the first opportunity. After I had done this, I was told by Mrs. Fletcher that there were a few little civilities to begin with, and she then went into a trance. He purported to give me a message from my mother, and while my mother was speaking through Mr. Fletcher I fell on my knees before him, and put the jewels into his lap, as though I put them into my mother's lap. My mother, through Mrs. Fletcher, then blessed me for having obeyed her instructions. He said, "Bless you, my child, for having obeyed my instructions for the first time." After this, I was told by Mrs. Fletcher that the jewels, you would have been drawn into the spirit life before your time.' He further said, respecting my mother's words, that it was a great temptation for her to have me in the spirit world, but the higher powers forbade. I then felt pleased. My mother or then handled, through Fletcher's hands, the jewels and said, 'Oh! what happy memories these bring me.' She further said that 'Sister Bertie' (the prisoner) had been having a competition in wearing the jewels, but ought to wear them. After this, Mrs. Fletcher came out of the trance and then admired the jewels. Mrs. Fletcher shortly after came out into the room, and after some little conversation and hesitation she accepted the jewels and collected them together. She then took them up stairs and locked them up. They did not appear to know what had taken place, or what had passed after they came out of the trance. They knew who had controlled them, but they did not know what had happened. After Mrs. Fletcher after he awoke from the trance what had been said about the jewels. After the prisoner took the jewels up stairs I went back to Norwood. On a subsequent occasion I saw her wearing the jewels. I have seen a photograph of her with the jewels on. The prisoner was wearing one of my mother's dresses when photographed. I told the Fletchers I should move up to town, and they asked me if they should take care of my things. The prisoner had told me that she would take care of my things. She said she would consist of costly dresses, shawls and other things, because of the magnetism that was in them. She packed nearly all the things herself for that reason. My mother's wardrobe was packed in boxes with locks and sent to Gordon street. A few things I took myself to Vernon-place, but two or three valise loads went to the prisoner's house. The prisoner advised me to lodge at Vernon-place. Before going to Vernon-place I received from Mrs. Fletcher the letters produced by the spirits. In reply to Mrs. Fletcher's question of the state of my property I said to Gordon street when I removed from Norwood. My rooms at Vernon-place were furnished. Some of my furniture and several cases of mine were also sent to Fletcher's house. Before I left Farquhar Lodge, I became acquainted with Col. Morton. He was introduced to me by the Fletchers, I believe, at their home in Gordon street. After they told me subsequently that he was their lawyer. I afterwards paid him a visit. He was a very kind man, and was paying two guineas a week. He was an Am. Gen., but I did not make any inquiries as to what he was Colonel of.

Question:—Was it a short time after you met him, that the crystal ball business took place? Witness: Yes; I met the prisoner in Gordon street, and we were alone together. She took up a crystal ball, which she said was a 'divining crystal.' She then put it on her handkerchief, which she held in her hand, and looked at it for some minutes. I asked her if she could see anything in it. (Question.—What did she see?) Witness: She said, 'I see a man with a brown beard who appears to be sitting at a table writing. You appear to be sitting beside him.' When I heard that, I recognized the man as being the same as the deceased, and I told her to place every confidence in him. He had long brown hair. The prisoner said, speaking from my mother, that I could place every confidence in Morton in regard to business matters. Morton was a man of about forty-five years of age. That on another occasion the prisoner, speaking for my mother recommended me to go to Morton about my deed gift. She said that since receiving the jewels, they felt anxious about the possession of them, for fear of what the outside world might say in the event of my going abroad without signing some paper that would give them protection. I told her that I would sign such a document that might be made as to her, and they got out of these things. (Question.—What was the result of this conversation took place, I went to Col. Morton's house. I found him apparently waiting for me. This was in the afternoon of the day, and I found him quite alone. This was what I told you say to Col. Morton. Witness: I told him what I had heard. I said, 'I have come at the wish of the Fletchers to give instructions in regard to a paper of protection, which they require on account of their responsibility in holding all this property.' Col. Morton said he thought such a paper desirable, and proceeded to draw up a rough draft of a deed, and then, as Morton put a seal on it. When Col. Morton witnessed the document, my mother said to him, 'I wish myself that I did not hear you.' 'Where were you ill in the room?' Witness: Yes I felt strangely faint, and Morton said he must mesmerize me to make me stronger to attend

business. **Quest.**—What did he do to you? **Witness.** While sitting in his rocking chair, Morton got up and pawed me and made passes at me with his hands, and laid down my face. This he continued to do for minutes, but I got fainter and fainter, and at the end I had only strength enough to sign my name. He also said I must look alive, because I had to go home to dinner. **Quest.**—Did he write out the document before pawing or after? **Witness.** He wrote it out before, and then came the mesmerising. **Quest.**—Did you understand him when he read the document? **Witness.** No. His voice sounded to me like a distant whisper. I could hardly understand the words because I was so faint. He said he had been supplied with my instructions in regard to reading the document, and I could read the document, feeling a little while, and then, later on, went home feeling very bad. A few days after, I had another interview with Morton, but before that I had seen Mrs. Fletcher, and she had delivered to me another message from my mother urging me to write a letter to her, making things more binding. When I saw Morton I told him that Mrs. Fletcher wanted a letter which would make the protection more binding to her, so that she could keep it privately, in case anything should occur to me. **Quest.**—Was this the mesmerism on this occasion? **Witness.** No.—Was this made out a draft letter, and proposed that I should write it? **Ans.**—I made out a draft letter, and proposed that I should write it on my own crested paper, and took the draft home and copied it, and sent the copy to Mrs. Fletcher, and I subsequently took the draft to Col. Morton, who said he wished to destroy it. This letter was then read and stated that the prosectrix handed the property over to the prisoner as a free gift \* \* \*

On my return from town, (France) on May 1, 1880, I met Mrs. Fletcher and the Captain at Dover, and afterwards went with them to Gordon street, where I remained for twelve weeks until we went to America. Ques.—Did you pay for your board? Witness: It was not necessary. I gave them all my income. Ques.—How much was it? Three hundred a year. The party that went to America, consisted of myself and my wife, my mother-in-law, and a lady. (Witness here gave the name of the lady.) I went with the party to America because I was obliged to. I remarked to Fletcher that he was taking a large quantity of luggage and finery for so short a visit. He replied that Bertie had an impression she would never return. I only took two ordinary sized boxes on board ship. Prisoner and her husband were very cruel to me and neglectful to me. Ques.—What great kindness and selflessly affectionate treatment did you receive from them? Witness: My mother-in-law, Mrs. Fletcher and Lindmark went off in one direction towards Boston. Fletcher, Alvino, the lady and myself, stayed in New York. The next-day we went on to Greenfield, and thence to Lake Pleasant, where there was a Spiritualist Camp-meeting. Prisoner and Lindmark joined us there. Whilst at Lake Pleasant, I found myself so miserable and unhappy, that I consulted some friends named Horne. I was afterwards cured by Dr. Mack, Dr. Brock, and Dr. H. I was afterwards cured by a doctor, and, in consequence of some conversation I had with him, I told Fletcher that having come to my common sense, and changed my mind, I had arrived at the conclusion that I had been deceived and hoaxed, and that these purport communications from my mother, were all got up to defraud me of my property; therefore I informed him that I desired to sever the connection—to cease to be a sister—and to have my property and jewels back. Fletcher and her husband only said to me, "You must consent without first consulting the spirits." He said he was quite sure my mother would never consent to such a course. I said, on the contrary I was sure she would approve it, and I insisted on having my property. He refused and again said he must consult the spirits. I retired to my room where I was shortly after joined by prisoner, who first feigned not to know what had passed. She said Willie had concluded only as a brother towards me. She also said he had worn a lock of my hair under his clothes for a year. I told her then my disgust at the revelation that Fletcher had expressed towards me feelings stronger than a brother. Then suddenly changing her tone, prisoner said, "I understand you have been asking for the jewels;" and pointing her finger at me, she added in a firm, hard voice, "If you persist in demanding these jewels there is speedily and certain death to you." I said, "I am prepared to deliver up the jewels and property, and at once made preparations to start for Saratoga with the Hornes." I gave Dr. Mack a power of attorney to act for me in my absence. A few stations on the road to Saratoga were joined by Dr. Mack, who had been in another part of the train, and in consequence of what he said I got on and adjourned to Montague, a town adjacent to Lake Pleasant. While at Montague Dr. Mack recovered from the flu of the forenoon, and the prisoner and her husband, with them, were referred to deliver up the jewels, prisoner and her husband were given into custody. The detectives took us to a bed-room in which we found Mrs. Fletcher and Lindmark, the latter being in his shirt sleeves. Lindmark knocked Dr. Mack's hat off and assaulted him, whereupon he was handcuffed and taken to jail. In the room we found a quantity of my property, underlined, marked with my initials, which had been worn by the prisoner. Ques.—Where were these articles? Witness: In the room where we were. No. I believe a warrant was issued for our arrest. What for? For stealing our own property and conspiring to use it for our own purposes. Dr. Mack and I returned to England, where I consulted a solicitor for the purpose of recovering the rest of my property. I found a considerable quantity of my property at Gordon street; but the boxes seemed to have been run-acked. Some of the dresses were placed between the mattress and a portion being in Morton's room. I gave you receipted all my property. I found that the property was not recovered is an Indian teak box of lace, which I vaue at between £3,000 and £4,000. There are also certain articles of Jewellery missing, including a watch and certain things, that were precious to me on account of personal recollections. What induced you to part with your Jewellery? Solely because of the messages which, according to the prisoner, purported to come from my mother. Ques.—Does the same answer apply to the property which you have retained? Witness: Yes. I have retained my property. Yes, certainly. Ques.—What induced you to sign the deed of gift and the letter assigning the property to her? I thought it was the command of my mother."

This closed the examination in chief. On cross-examination Mrs. Davies is reported to have testified as follows:

"Several people have seen and valued the face." Witness was really surprised at the number of souls who thought she had done so. And after raising the question for some time she said: "If you believe in Spiritualism you had better consult my dear mother's spirit," Mr. Addison (counsel for the defendant)—You are now getting facetious about the spirits. Why be so spiteful about your 'dear mamma'? Did not your mother die intestate? I know there ought to be a will, but the matter has to be investigated. I am supposed to be her administratrix. It is true I swore the amount of property she died worth was under a £20; but that was not my doing. The things were taken to me by my lawyer, persuaded me to do so. Judge—Who was the lawyer? I am not going to lay all my family affairs before this court. They are not relevant to this case. The judge ruled that witness must give the name if pressed for. Mr. Addison did not press for the name. I was muddled by people over this matter. Shortly before her death my mother caused all the property to be placed in boxes, on which was written by Mr. Samson, my adopted uncle, the words 'Juliette Fleischer'; and my aunt passed them to me. When I returned from France, I found that the things were gone to go by my lawyer's hand. At the time, the fact of my being away alone—the boxes were packed I consider to be immaterial. Now tell me, had you any acquaintance with the spirit world before Mr. Fletcher came to see you—had you seen your mother since she died? In dreams, as we all do. You can call them dreams or visions, as you will. But when you have been awake have you seen visions of your mother? Yes. I seemed to see her like a vision before me. In white robes and a crown on her head, but that moved. I don't remember. She seemed something beautiful and bright. I saw her in these things; but I think she was more like her natural self. There was more like a living memory passing before me. You have seen your mother distinctly? Yes; as often see persons in dreams and visions. Now, were you not a Spiritualist before you saw Mr. Fletcher? Not an acknowledged Spiritualist. I was only a Spiritualist as believing in immortality, and in the sympathy of those who have gone before me. I have always believed that. When I have seen my mother in dreams, it was only in a dream, or waking vision. Did you ever converse with her? No. I never conversed with you? I said it seemed to me she had done so. It appeared that my mother said in my dreams, that there was no such thing as death—it was only change. I understood that to mean that her soul or spirit was emancipated. I felt in my dream that that was true.

"Is there anything in any of the messages which told you to give your jewelry to the Fletchers?—In one of the cabinet messages I was told to put nothing on paper and not to think much of it. I was also counseled, as regards to my giving the jewels away. I made an exception, accompanied by my little friend. I made an experiment with a small table.—You say in your notebook that when you placed your hands on the table it moved in reply to questions which each of you put to your mother. Was that true?—It was a private investigation of facts and matters that I had heard from the Fletchers. I wanted to know for my own satisfaction whether such things were so. This seemed to move when I had my hands upon it. I made some preliminary questions, and answer to other questions to the mother, it made some remarks about our hips, and then recovered its own equilibrium. When you made these experiments were you a medium?—No, was not. I never represented to Mr. Fletcher that I was medium. I saw Mr. Fletcher a few times before I saw his prisoner. When he came to see me he came as a friend, and always went into a trance. He invariably gave me a communication from the mother. The messages urged me to make the best of the circumstances in which I was placed."

The remainder of the cross-examination was so trifling and unworthy of the serious trial of

most important cause, that we refrain from giving it. We are astonished to know that a court of justice in England was conducted in the trial of this case in a manner that would disgrace the most coarse and ignorant Justice of the Peace in the United States. James McGeary was the next witness called. He testified as follows :

"I have practiced as a doctor in the United States, where I am generally known as Dr. Mack. In August last I attended a Spiritualist camp meeting at Montague, Mass. I was introduced to the prisoner, who made certain communications to me about the property of her husband. The next day I returned to Boston, and met Mrs. Hart-Davies and her party. In consequence of something that took place, the prosecutor and myself alighted at a station called North Adams. I went back to Montague, where, under a power of attorney, I consulted a magistrate relative to recovering Mrs. Hart-Davies's property. Obtaining a search warrant, the deputy sheriff and myself went to the Lake Pleasant Hotel, where the prisoner and her husband were staying. I saw the prisoner in her room, and told her I had come for Mrs. Hart-Davies's money, jewelry and property. Prisoner said she did not know anything about the matter, and referred me to her husband. She wished to argue the matter over; but I refused to keep her waiting, and left her attorney and did not want to argue. I afterward saw Mr. Fletcher in the dining-room. I told him I had come for the prosecutor's property, which I advised him to give up, in order to avoid a scandal and annoyance. He said he was tired of the 'damned stuff,' and didn't want it any longer. I then returned with him to his wife's bed-room, where he handed me over some jewels which he took from the drawers. He said there were more property at the house of the defendant's mother at Lawrence, where I had been moved the day previous. He gave me an order to get the goods. This was carried out by a deputy sheriff, who took the remainder of the jewelry. I subsequently put the matter into the hands of lawyers and detectives, at Boston, where I went to the house in which the prisoner was staying.

"Did not Mr. Fletcher say he was sorry Mrs. Hart-Davies did not apply for the things herself? He may have done so, so—You, I believe were arrested in America for taking some of Mrs. Fletcher's things.—Not for taking her things?—I was arrested.—And admitted to bail in \$40,000?—Yes.—And if you go back you will have to pay \$40,000?—I don't know that.—Well, they will want \$40,000 of you if you don't move that, either.—You suggest an oath, didn't you?—You think you have the country?—Did I?—And you did leave it; I suppose there are some occasions on which you are allowed to break an oath?—It can't be said I broke my oath; because a bargain was made, a solemn obligation was entered into, that if Mrs. Hart-Davies dropped the prosecution against the Fletchers, all other suits would be dropped against me, and on that assurance I did not go back to America.—What are you a doctor?—What is your business?—(The rest of the cross-examination, which was very long, was not reported.)"

The next witness called was Mr. J. Francis, solicitor, of the firm of Field, Roscoe & Co., who deposed to drawing out the medical certificate for David, with, at the request of Mr. Morton and herself, a cross-examination. He said he knew nothing about the deed of gifts. He had always found the prosecutrix a shrewd, clever woman of business and she seemed remarkably clear about the will. She told him she had no relations except her husband, who she said was determined should have none of her property, and therefore she meant to give it to the Fletchers.

James Maddox, who gave evidence at the police court as to certain searches held at the prisoner's residence, was called; but on the Judge intimating that there was in his evidence a great deal that was very questionable from a legal point of view, Mr. Montague Williams withdrew the witness."

It is proper to state here that before the defence offered any testimony, Justice Hawkins "addressing Mr. Addison said that he need not trouble himself about the last count of the indictment which had reference to witchcraft, as he was perfectly certain that it was bad, and there was not a particle of evidence to support it." Several witnesses were then called to testify as to the character of Mrs. Fletcher, among whom were Desmond Gerard Fitzgerald, Rev. Maurice Davidson, D. D., Mr. Edmund Rogers, journalist; Mrs. Weston, wife of Lieut. Col. Weston; Mrs. Mary Bower, Mrs. S. C. Bower, Dr. Nichols, (one of Mrs. Fletcher's bail), Mr. Wedgewood, (a retired police magistrate), Mrs. Malthy, Miss Gay, Miss Malthy, Mr. Morse, Mr. J. F. Collingwood, and Mr. Frederick Webley, all of whom testified that they knew Mrs. Fletcher to have an unexceptionably honest and honorable character.

Justice Hawkins having ruled that testimony proving the genuineness of Mrs. Fletcher's mediumship would not be admissible, Mr. Addison, although he had a large number of witnesses to call to prove that fact, was compelled to close the defence, by proving the good reputation of Mr. Fletcher for honesty and honorable conduct. No attempt was made on the part of the government to show that Mrs. Fletcher was not all that the witnesses in her behalf on oath testified to. On the case thus presented, a jury of twelve men, without so much as a decent deliberation as to verdict, found her guilty, and Justice Hawkins, who all through the trial had acted as clown to the circus—misnamed an English court of justice sentenced Mrs. Fletcher as a person guilty of the lowest and basest crime that of cheating by pretending to be a spiritual medium.

We have given this synopsis of the trial, in order that, our readers at least, may be made acquainted with one of the greatest outrages that was ever perpetrated in the name of justice. Now what do the facts, as testified to, show? They show that Mrs. Heurtley-Davis, was a born psychological sensitive, of an intensely emotional nature, who was borne away by almost every psychological influence exerted upon her. This was not Mrs. Davies's fault; it was her misfortune. This lady, by a deplorable fatality, became at an unfortunate period of her domestic experience acquainted with Mr. and Mrs. Fletcher. She was without a relative, and with no friend, to whom she was willing to make known the deep afflictions that were corroding her very life. Finding in Mr. and Mrs. Fletcher that sympathy and kindness, which particularly characterize those ornaments of spiritual mediumship, she became warmly attached to them, and as the testimony shows, unburthened to them her deep afflictions. Generous to a fault, Mr. and Mrs. Fletcher in this unreserved confidence, with friendly interest, and they became bosom friends. As the testimony of Mr. J. Francis, the solicitor which drew her in favor of Mr. and Mrs. Fletcher shows, Mrs. Davies had determined to prevent her husband, Mr. H. Davies, from getting control of any of the property which had come into her possession after her mother's death, either during her life or after her death. For this reason she asked her newly found friends to aid her in securing her property against waste by her spendthrift husband. To that end she begged them to accept a gift of the goods



property, as an absolute transfer of them, with the private understanding that she would have the benefit thereof, so long as there remained a necessity for the arrangement, or in case that this necessity should cease, that the property would be restored to her. As Mrs. Davies admits, Mr. and Mrs. Fletcher hesitated to assume so great a responsibility, and as is evident from the testimony, refused to consent to Mrs. Davies's earnest appeal to them, until they could consult legal counsel, and know that there was nothing illegal or improper in accepting such a trust. How they could have acted more prudently under all the circumstances we cannot understand. Moved by her keenly emotional dislike to her husband, Mrs. H.-D. placed the property in the keeping of Mr. and Mrs. Fletcher, and then proceeded by letter of presentation, deed of gift and by will, all duly executed by her, under the advice and counsel of competent solicitors, to carry out her wishes. In these transactions, Mrs. Davies, was using Mr. and Mrs. Fletcher to effect her objects, which, whether honorable or improper on her part, she, as "a shrewd and clever woman of business," as Mr. Francis testified she was, effected in the manner stated. To induce Mr. and Mrs. Fletcher, to consent to her plans, she offered them, her reversionary interest in the property transferred, after her death. Mr. and Mrs. Fletcher consented to be used by Mrs. Heurtly-Davies, as an act of kindness to one they supposed worthy of their esteem and confidence. This was the extent of their offending as all the facts show.

Under the advice of her medical attendant Mrs. Heurtly-Davies made a trip to France, of some weeks, after which she returned to London, and made her home for twelve weeks with Mr. and Mrs. Fletcher. After that time a visit to America was arranged for, and Mrs. Heurtly-Davies accompanied Mr. and Mrs. Fletcher on their visit to this country, which was intended to be short. It appears that Mrs. Heurtly-Davies became dissatisfied with her friends, Mr. and Mrs. Fletcher, during the voyage to, and after their arrival in this country, and concluded to find new friends. These were found in the Horne family, who were sojourning at the Lake Pleasant Campmeeting in Massachusetts. The acquaintance was of but a day, and yet Mrs. Heurtly-Davies took to her newly found friends as naturally as "a duck takes to water." A few hours after meeting them, she concluded to accompany them to Saratoga the next day, but in the meantime she is introduced to McGeary, alias "Dr. Mack," in whom she places such confidence that she gives him a power of attorney to possess himself of the property, the ownership of which, with all the forms of law, she had vested in her late friends, Mr. and Mrs. Fletcher. Having made this arrangement with a man, an entire stranger to her, she leaves Lake Pleasant for Saratoga, supposing that the honest and honorable "Dr. Mack" would remain behind and attend to his singularly acquired trust. "Dr. Mack" knew too well what he was about, to allow Mrs. Davies to escape his infernal influence over her in that way. He gets clandestinely on the same train, and awaiting a suitable opportunity, approaches Mrs. Heurtly-Davies, and by means that Mrs. Davies concealed on the witness stand, compelled her to forego her visit to Saratoga, and return and remain with him. From that hour up to the present time, it is perfectly clear that Mrs. Heurtly-Davies has not been morally responsible for anything she has said or done, being nothing more nor less than the psychologized puppet of James McGeary, as black hearted a villain as ever preyed upon the weaknesses and infirmities of his fellow-beings. From this point to the close of what we have to say we will direct our attention to the infernal conduct of this human cormorant, whose insatiable maw devours all moral decay and rottenness he can find to feed upon.

Having brought Mrs. Heurtly-Davies, at best a moral wreck, under the control of his vile will, without stopping to know anything of the real nature of the transactions between his victim and Mr. and Mrs. Fletcher, he went before a magistrate with his psychologized puppet, and either compelled her to swear or he himself swore that the goods in possession of Mr. and Mrs. Fletcher were stolen from Mrs. Davies; as arrant an act of perjury as ever blackened a guilty soul. Neither Mrs. Davies nor McGeary had the honesty to call upon Mr. and Mrs. Fletcher, and make known to them, Mrs. Davies's desire to be put in possession of the gewgaws and trumpery she had forced upon them. This, McGeary admitted, was the fact, although Mrs. Heurtly-Davies falsely swore to the contrary. When asked whether Mr. Fletcher had not told him that Mrs. Davies had only to have made the request for their return, and she could have had them, he admitted such might have been the fact, which was about as near telling the truth as this prejudiced villain could come. This would not have served the purpose of this human hellhound, whose scoundrelly and insulting approaches Mrs. Fletcher had indignantly spurned. He was seeking revenge for his wounded pride, as well as food for his lustful appetite, and spoils to gratify his beastly promptings. He must make Mr. and Mrs. Fletcher appear as wicked criminals, and to do this, he called to his aid a magistrate of Massachusetts, who, on a false and malicious complaint, issued a search warrant to recover the property that was falsely charged to have been stolen. This search warrant was placed in the hands of an officer, who, instead of taking possession of the goods surrendered by Mr.

Fletcher, the moment they were asked for; and returning them to the magistrate who issued the warrant under which he was acting, handed the large amount of valuable property over to McGeary, and made no return as to the discharge of his official action. That Magistrate and that Officer of Massachusetts, thus made themselves a party with McGeary, in perpetrating a high crime against two citizens of that State, and to the disgrace of that Commonwealth.

Mr. and Mrs. Fletcher, glad to be relieved of a responsibility that they had most reluctantly assumed, not only gave up such of the property, placed in their keeping by Mrs. Davies, as they had with them, but gave McGeary a written order on Mrs. Fletcher's mother at Lawrence, Mass., for the remaining articles, whose return was asked by Mrs. Davies, by her attorney McGeary. Had there been any ground whatever for the perjured proceeding of McGeary, it would have been the duty of the officer serving the search warrant to have arrested Mr. and Mrs. Fletcher and taken them before the magistrate. As this was not done, it is manifest there was not only no ground for the sworn criminal charge of McGeary against Mr. and Mrs. Fletcher, but that he and the officer knew it, and by their acts, in making no return of their proceedings, acknowledged their guilty and criminal conduct.

Taking leave of his pal, McGeary, with his newly found affinity, Mrs. Heurtly-Davies, and armed with Mr. and Mrs. Fletcher's orders, hied away to Boston, where, instead of acting upon the order, as he was then fully authorized to do, he placed it in the hands of a deputy sheriff for service, certainly a new method of serving a private business order. No objection was made to putting McGeary in possession of all the property which Mrs. Heurtly-Davies had a right to ask the return of, from Mr. and Mrs. Fletcher that was in this country. Had it been the honest intention of McGeary to act in good faith with Mrs. Davies, here the matter would have ended; but, as we said before, this was the furthest from the villain's purposes. Calling to his aid Boston detectives, under the lying pretence that he believed Mrs. Fletcher, who was then in Boston, where she had gone on her way to see that Mrs. Davies got the property she wanted returned, McGeary again swore falsely to such concealment and theft on the part of Mrs. Fletcher, and went with the detectives to arrest her. Mrs. Fletcher was arrested, and the officers took illegal possession of property belonging to her and gave it into the hands of the perjured McGeary, Mrs. Davies's pink of an attorney in fact. As soon as Mrs. Fletcher had her hearing and was discharged on bail, herself and husband had McGeary arrested for the theft of her property and for making a false charge against Mr. Fletcher and herself. Warrants were issued against both McGeary and his affinity, but only the former arrested. He was required to find bail in \$40,000, which showed the very serious nature of his criminal acts, pending which McGeary was sworn not to leave the country or depart from the jurisdiction of the court. In violation of that solemn oath, this vile criminal fled from justice, a disgraced and discomfited wretch; taking with him in his flight his poor, helplessly psychologized victim, Mrs. Heurtly-Davies, who was not placed under arrest, for what reason we can only infer. It would seem that the magistrate regarded Mrs. Davies as wholly irresponsible for the insane conduct, in which McGeary had, by his influence over her, involved her.

Every movement of McGeary, while in this country, shows that he came here for the purpose of destroying the character of Mr. and Mrs. Fletcher, by the most despicable and wicked means.

On reaching England, McGeary had Mrs. Davies to falsely swear that in the residence of Mr. and Mrs. Fletcher, in London, there were goods belonging to her of which she had been illegally deprived by Mr. and Mrs. Fletcher, under which false allegation she was put in possession of whatever goods she claimed. Mrs. Heurtly-Davies had thus been reinstated in the possession of all her property, without one word of objection from Mr. and Mrs. Fletcher, or any attempt on their part to withhold it from her after she made known her wish to have it. This one fact was enough to show that Mr. and Mrs. Fletcher had no intention or desire to do anything that would in the least wrong Mrs. Heurtly-Davies. Of this fact no one could have known more fully than Mrs. Davies herself, if mentally and morally responsible for her actions. That she was not responsible her whole irrational conduct shows. Under the diabolical influence thrown upon her by McGeary, this poor helpless puppet of his will, was compelled to prefer a charge in England against Mrs. Fletcher, of having conspired with her husband and others, by false pretences, to cheat and swindle her out of her property. McGeary knew it was the intention of Mr. and Mrs. Fletcher to return to London, and compelled Mrs. Davies to become the prosecutrix of as groundless a prosecution as was ever instituted under the laws of any country.

Mrs. Fletcher, as has been shown by the trial, was arrested, and on the simple testimony of a manifestly insane woman, or what is the same, a helplessly obsessed and psychologized woman, obsessed by disembodied spirits who seek to injure the cause of Spiritualism, and psychologized by a human beast. Under these influences com-

bined, poor Mrs. Davies was compelled to load her unconscious soul with the fearful guilt which her manifestly untruthful testimony against Mrs. Fletcher involves. The crimes of McGeary cannot be properly defined by human language. Endowed by nature with psychological powers of an extraordinary character, he is destitute of all moral restraint, and applies his resistless power to promoting his brutal gratifications. Such men are human monsters, whose power for evil is all the greater, because of the prevailing ignorance of the existence of such powers—powers which, if exerted wisely, rightly and usefully, will bless the possessor and those upon whom they are exerted; but, if wickedly, wrongfully and injuriously applied, curse the possessor and all who are subjected to them. We know not whether McGeary claims to be a Spiritualist or not, but this we do know, that a more deadly foe to it does not live to-day than he. While he undoubtedly sought to accomplish his private ends, as the first object of his devilish conduct, there is throughout the most indubitable evidence that he sought at the same time to injure Spiritualism. This we are determined the poor, despicable wretch shall not accomplish, and hence this public ventilation of his infamous conduct.

We clip from the New York Herald the following announcement by cable despatch. It shows that McGeary has brought upon Mrs. Heurtly-Davies a sad ending of her insane submission to his infernal influence:

[By Cable to the Herald.]

"LONDON, April 22, 1881.

"Mr. Lewis, solicitor, has applied to Magistrate Sir James Ingham, of the Metropolitan Police Court at Bow street, for a summons against Mrs. Hart-Davies, on three assignments of perjury, and the summons has been granted. Mrs. Hart-Davies was the lady who accused Mrs. Susan Willis Fletcher, the so-called spiritual medium, of defrauding her, of which offence the latter was recently convicted and sentenced to twelve months' imprisonment."

We heartily approve of this proceeding, as it is indispensably necessary to fasten the guilt upon the real offender, which attaches to the apparent guilt of Mrs. Davies. It will compel the testing of the moral responsibility of Mrs. Heurtly-Davies, in these proceedings to destroy the usefulness of Mr. and Mrs. Fletcher as spiritual mediums and to create popular opposition to Spiritualism. McGeary is the real culprit, and it is to be hoped this fact will be established beyond all question. He must be brought to justice. To that end we have a proposition to make.

If responsible persons will pledge a sufficient amount to defray the expenses of the necessary proceedings to bring McGeary back to the United States, to stand trial for the following offences: Repeated acts of perjury; conspiring with Mrs. Heurtly-Davies to falsely imprison and otherwise injure Mr. and Mrs. Fletcher; by false pretences wrongfully and illegally obtaining possession of dutiable property to a large amount, which had been brought into this country without paying duties, and were wrongfully removed by himself and Mrs. Davies from the country without paying the same; and of theft of property to a large amount; we will see that justice is done, and that the laws of the United States are vindicated as against this fugitive criminal. We will gladly correspond with all persons who are willing to co-operate in this matter, and enter into an arrangement that will procure justice in the premises. We would willingly incur the expense ourselves if we were able, but we are not, therefore this proposition. Under no circumstances must Mrs. Heurtly-Davies be punished for a crime involuntarily committed, but let her be followed up until the power of James McGeary over her is broken, never to be renewed. Friends of London, proceed against the man who incited and suborned Mrs. Heurtly-Davies to commit perjury, for perjury of a fearful character was committed by the testimony of that wretched woman against her friend, Mrs. Fletcher.

And now it is well to inquire as to the antecedents and present connections of James McGeary. Is he, or is he not a Catholic bigot, and a tool of the Jesuit power? His name smacks of Irish Catholicism to say the least. Is Mrs. Heurtly-Davies not acting under the same malign power. When asked whether her sixteen-year-old son had caused her trouble, she said, "No, poor boy. He has been educated by the Jesuits." This would indicate that Mrs. Davies regards a Jesuit education as a charm against trouble on the part of youth, and if not a Catholic is largely under Catholic influences. We feel very certain that before this thing is through with, it will be found that Jesuitism is behind or at the bottom of it. We will not rest until the whole vile affair is probed to the very heart. Who will help us to do it?

We have been favored with a copy (No. 1, Vol. 1.) of the *Spirit Telephone*, a neat 8-page weekly, issued in Baltimore, under the editorial management of Col. Wash. A. Danskin, and published by the *Spirit Telephone* Publishing Co. at 561 N. Charles St. This first number is headed by an excellent portrait of Mrs. Sarah A. Danskin, the well known trance and healing medium, and wife of the editor. The appearance and get-up of the *Telephone* are quite creditable and attractive, and we welcome it into the field; and hope that its sensitive diaphragm will long continue to vibrate to sounds of truth from both sides of life.

#### EVASION AND COWARDICE OF THE "BANNER OF LIGHT."

It will be remembered that we took serious exceptions to the unfair and dishonorable treatment of ourself by the proprietors of the *Banner of Light*, in allowing us to be misrepresented and slandered by its special correspondents through the columns of that paper. Also, that we excepted to and protested against its cowardly and unfair treatment of Mr. P. L. O. A. Keeler, when assailed by the Jesuit organ in Boston, *The Globe*. We also took exception to the publication of spirit communications given at the *Banner of Light* free circles, manifestly from personating Jesuit spirits, who sought to misrepresent spirits Robert Dale Owen, William White and John Pierpont, in a most mischievous and inexcusable manner.

We also protested against the supercilious insults offered to the proprietors of the *Banner*, by Dr. S. B. Brittan, who seems to own them, body and breeches, and who, in contempt for their pusillanimity, ignores them as of the least consequence to the cause of Spiritualism.

After weeks of mental effort they have managed to muster courage to make the following evasive reply to our crushing criticisms of their cowardice and selfishness. They say:

"Notwithstanding the vile thrusts at the *Banner* and its able contributors," (we presume from the spirit side as well as this) "by certain irate people in our ranks, it will pursue the even tenor of its way in the light of Spiritual forbearance, knowing that that light will stream through the darkness of error with its calm refulgent ray. Truth will prevail and error must go to the wall in due time, despite all efforts to the contrary."

Reader that is all that these unworthy sentinels have to say in excuse for their unfaithfulness on the posts they occupy in the spiritual movement. We ask you whether it is worthy of men who have the cause of Spiritualism at heart? What is "spiritual forbearance" and what is "the light that streams from it?" To use a Yankee expression "We want to know?" If we are to construe that term by the conduct of the proprietors of the *Banner*, "spiritual forbearance" is the shirking of every duty to Spiritualism that devolves upon the editors of spiritual publications. "Spiritual forbearance" means nothing but spiritual death, and that is what is the matter with the proprietors of the *Banner of Light*. They seem to be conscious that they are dead, and so propose to remain. Well be it so. We grant it; you are dead. "Spiritual forbearance" has palsied your whole corporosities. The only questions that remain to be settled—are where you shall be buried, and when the funeral shall take place. We propose that it shall be in some spot where the light of "spiritual forbearance" may reach you, and that the funeral shall be postponed as long as possible. It is some consolation, however little, to have the old cadaver of the *Banner* in sight, as it may serve to remind us of the good it might have done, if it had not been fatally paralysed by its present management. Yes though the "Old *Banner*" should sleep the sleep that knows no waking, truth will prevail and error go to the wall. As an evidence of the Christian poison that has permeated the veins of the Spiritualists of Boston generally and the "Old *Banner*" in particular, we here call the attention of our readers to the commemorative proceedings of Spiritualists, in honor of the Christian and Pagan festival of Easter. We can conceive of no folly to compare with such toadyism to popular ignorance and superstition, as is evinced by such proceedings on the part of Spiritualists, as seek to pervert the celebration of the anniversary of Modern Spiritualism, into a pagan and Christian ceremonial. The "Old *Banner of Light*" calls that anniversary the "Spiritual Easter." No; no; no; Messrs proprietors of the *Banner of Light* you cannot, by flaunting that Pagan-Christian observance, in the face of true Spiritualists shield yourselves from the contempt your toadyism to Christian prejudices justly deserves. Rest assured gentlemen you are too far gone to profit by any such contemptible treachery to truth. With Bob Ingersoll we tell you: "It want do—it wont do." The even tenor of your way, gentlemen, is to death and the grave. If you will, go in "the even tenor of your way" be it so. It is probably for the best. The end will come all the sooner and something better will then be possible.

#### THE MOVEMENT FOR RELIEF OF MRS. FLETCHER.

In closing an article condemning the outrage upon Mrs. Sissie Willis Fletcher, the *Banner of Light* seconds our proposition to petition the English sovereign for her release by saying:

"The most effective aid that can be rendered from America is—while yielding no point of belief or conviction in so doing—to approach the national authorities in the proper manner by petitions for Mrs. Fletcher's release by pardon, as one who has been convicted and condemned upon an unjust charge."

In our last issue we published the form of just such a petition as that suggested by the *Banner of Light*, and believing that every American lover of right and justice would be willing to ask for Mrs. Fletcher's release, we especially avoided petitioning in any other relation than that of being the American fellow-citizens of Mrs. Fletcher. The wisdom and propriety of this course was unexpectedly illustrated by the following occurrence: On Sunday last we attended the Convention of Spiritualists and Liberalists of Vineland, N. J., and vicinity. Mr. — Danton, of Vineland, copied our form of petition and presented it for signatures to those in attendance at the Convention; and to our astonishment it was as cordially



signed by all the Liberalists and those not participating in the Convention as by the Spiritualists. We did not see one to whom it was handed, refuse to sign it, although hundreds were present.

Our plan of proceeding is, as soon as enough names can be procured to warrant it, to take the petitions to the American Secretary of State and request him to have them submitted to the British Government, either with or without a diplomatic recommendation of favorable action, as our Government may deem best.

Friends, be prompt to act. We have sent out a large number of blank petitions, and are prepared to send any number more that may be called for; but do not wait for them. Copy from our last issue of MIND AND MATTER, or fame your petitions, to suit yourselves. It is not specially important that but one form of petition be used. Mrs. Fletcher to-day represents every spiritual medium now living, or who may live hereafter, and honestly and faithfully fulfils his or her obligations as a medium. Rally for her relief and defence, for the question to-day presented in her case is, whether mediumship shall be proscribed and outlawed as a crime. We have known that the issue would eventually come to this. It is here. Will you meet it as becomes men and women who value the truth that the spirit world has brought to us through their media? We feel you will—we know you will. Circulate the petitions. That is the watch word of to-day.

#### AN EXPLANATION DEMANDED.

We very much wish it were possible to overlook the unjust and dishonorable conduct of some of those persons who seek to misrepresent and injure us and the paper we are conducting; but as this cannot be done without great injustice to ourselves and those who think our work not a little important, we shall discharge a most unpleasant duty with perfect resignation to what is inevitable.

A few weeks since we criticised the unjust and groundless imputations of Mrs. Cora Syme, published by Charles R. Miller, in his *Psychometric Circular*, in which we were placed side by side with William R. Tice and Mrs. Dr. Mary Pratt, as being the enemy of Alfred James. The same attempt to injure us has been, and is being made, by Luther Colby, through the *Banner of Light*. We do not intend that it shall succeed, and therefore will cast the light from our bull's eye lantern upon the doings of this marauder on our good name.

Some few weeks since, Mr. Thomas R. Hazard came to Philadelphia and began his customary peregrinations among the mediums of this city. We saw him a few times, but did not gather from him what was the object of his protracted stay in this city. We felt very sure that the visit was not a casual one, and we concluded to await the development of events. This has so far proceeded that we need no longer be at a loss as to the main object of his coming. It is here necessary to state the relation which Mr. Hazard bears to the *Banner of Light*. Mr. Hazard does not claim to own the *Banner of Light*, but he does claim to hold such an influence over its proprietors as precludes their refusal to publish anything he may send them for publication, much of which they would not dare to publish at the request of any less potent person. What the secret of that influence is, their susceptibility to mercenary considerations in their journalistic policy, sufficiently explains. Whether Mr. Hazard has paid them, is paying them, or has promised to pay them for the privilege of dictating the policy of the *Banner*, is of little consequence, for there can be no doubt that one or the other or all of these considerations is at the bottom of their unusual subservieny to Mr. Hazard. Indeed, much of the inefficiency and cowardice of the *Banner* is the result of Mr. Hazard's influence over its management.

Mr. Hazard sought frequent sittings with Mr. James A. Bliss, and tried in various ways to get the guides of that medium to condemn our course as an editor and Spiritualist. This we know, from communications given to us subsequently by the spirits he had thus sought to tamper with. Finding this useless, he turned his attention in another direction with no better success. Calling upon Mr. James, Mr. Hazard told him that Mr. Colby, of the *Banner of Light*, had sent to him ten dollars to hand to him, but that he did not want the fact publicly known. When we heard of this act of apparent liberality we thought there was nothing sinister in it. Mr. Hazard made the presentation of Mr. Colby's contribution the opportunity to arrange with Mr. James for a private sitting. At the time appointed Mr. Hazard went to Mr. James' residence, at 1119 Watkins street, but the latter happened to be out. Mr. Hazard became furiously enraged at his disappointment, and relieved himself by denouncing himself to Mrs. James, as the enemy of her husband, and declared that the latter would be entirely ruined unless Mr. James would have nothing more to do with us, as a medium and man. Mrs. James, knowing the utter groundlessness of these allegations, very justly and properly insisted upon their untruthfulness, at which Mr. Hazard became boisterously rude and uncourteous. He stated that he had come there intending to give Mr. James money to assist him, but now he would not give him a cent even if he starved. He went away storming like one possessed, much to the annoyance and mortification of Mrs. James. Having utterly failed to effect his purpose by his withdrawal of support,

and, in the meantime, having reported to Mr. Colby the fact of his failure to make the mediums unfriendly to himself, Mr. Colby sent on another ten dollars, and Mr. Hazard took it, as a bribe, to the medium and his guides, to get them to give him the opportunity to impeach the genuineness of the communications we had published in MIND AND MATTER, especially those that declared the total untruthfulness of the compilation called the New Testament. Giving Mr. James the second remittance from Mr. Colby, Mr. Hazard asked Mr. J. to sit for him, which the latter did. Then it was that Mr. Hazard used all his ingenuity to get some spirit to control the medium who would deny the authenticity of the communications given to himself, through him, for publication. It was of no avail, however, for truthful "Wild Cat," the medium's Indian guide, refused to allow the medium to be used for any such abominably untruthful purpose. Mr. Hazard had previously alleged that he believed that we had psychologized the medium and thus influenced the communications we received, and thus got just what we wanted, and only what we wanted. Under the pretence of testing this absurd theory, Mr. Hazard strove fruitlessly to make good his pretended theory. Hoping to leave the door open for another opportunity of effecting this dishonorable purpose, Mr. H. gave the medium five dollars. Again foiled in making a point against the medium and himself, Mr. Hazard promptly reported to Mr. Colby, with the result of a further remittance from the former of ten dollars for Mr. James. The true inwardness of this tardy liberality is made plain by the following facts.

In last week's *Banner* is published a communication purporting to come from Gertrude, the spirit daughter of Mr. Hazard. When it was given, through whom it was given, or how it was given, is not stated. That this information should be withheld is most significant. From its internal evidence we have no doubt it was given at the *Banner* free circle, and was engineered by the same spirit enemies who have, as we have shown, held high carnival there, at times at least. Whether the communication was given by the spirit of Mr. Hazard's daughter or not, it was evidently influenced by untruthful spirits, who sought to use Mr. Hazard to do Mr. James and himself an injury. It is a very common thing for just such spirit influences to be exerted against that which they dread most. We copy a part of the communication, as follows:

#### "A SPIRIT MESSAGE TO THOMAS R. HAZARD FROM HIS DAUGHTER."

"I feel that perhaps I am taking up the time of some other spirit, and yet I have the permission of the guides to control and speak. I wish to send a message to my father. I know that I have many opportunities of speaking to him at different places, yet I feel that I must speak this particular message to him from here to-day. I need not assure him of my presence with him, or the presence of my sister and dear mother, or any spirit friend who comes to him with love and blessing; but I come, to-day, to ask him to do all in his power for a medium. I desire that he will assist that medium to the utmost of his ability, at the present time, for I feel it is needed. [The utmost of his ability, thus far, is five dollars. Not one thousandth part as much as the "widow's mite."] I feel that my father will do this, and yet I must come and speak here, for I think it is my duty. I ask my father to send or to give his influence, his strength and encouragement, as well as pecuniary assistance, at this particular juncture, to the medium Alfred James. I wish him to do this, not only for the sake of the medium, but for the sake of the spirits who are with him; for the sake of the spiritual band who desire to perform a good and lasting work through that medium in the days to come; for the sake of the spiritual world who are interested, I believe, in this—who desire to benefit and strengthen the medium physically and spiritually, for we feel we can direct him, that we can perform work through him for humanity, and that we can, by giving him the present needed assistance, strengthen him for the coming time, which is of the utmost importance."

At the foot of the communication of which the above is the most pertinent part, Mr. Colby editorially says:

"Not knowing on the material plane of life that Mr. James was in a destitute condition, and needed immediate pecuniary relief, we wrote to a friend in Philadelphia, [Why not have said, to Mr. Hazard, the *Banner* scout, if not spy?] to ascertain if the statements in the above spirit message were correct; and if so to hand the medium ten dollars on our account. The answer came back in due time, that Mr. James was in a sadly destitute condition; and we accordingly forwarded ten dollars more. Bro. Thomas R. Hazard, we understand, also rendered Mr. James pecuniary aid. Now we ask for additional aid in his behalf. Any moneys sent to our care for him will be promptly remitted to his address.—Ed. B. of L."

We wish we could believe that Mr. Colby speaks truthfully, when he says, that before he received that communication, he did not know Mr. James needed pecuniary relief. His friend and coadjutor, Mr. Hazard, has been fully cognizant of the fact that ever since the Brooklyn conspirators succeeded by their dishonesty and falsehoods, in driving public patronage from Mr. James as a medium, he has been in the greatest need of assistance; and we know that he, Mr. Colby, had personal knowledge of the miserable way Mr. James was compelled to live, prior to and up to that time. Better be truthful Brother Colby. It will pay the best in the long run. We do not know what Mr. Hazard wrote to Mr. Colby, but if he wrote anything that led Mr. Colby to believe that Mr. James was in greater need, when that communication was given than he had been in for more than two years before, he certainly misrepresented the facts. We had published an appeal on behalf of Mr. James, for pecuniary assistance, some weeks

before, and through the generosity of the friends who promptly responded, Mr. James was enabled to change his miserable home for a comparatively comfortable one. Mr. Hazard, who, as it appears, was in constant correspondence with Mr. Colby, knew we had made that public appeal through MIND AND MATTER, and yet he remained away from Mr. James for weeks, not so much as offering him a cent. It is hardly likely that Mr. Colby had not seen that appeal, or at least knew of it; and yet he delayed contributing in response to it, until prompted to do it by an untruthful spirit enemy. It was not until the public manifestation of appreciation of Mr. James' mediumship had been given, through MIND AND MATTER, that Mr. Colby and Mr. Hazard realized that a chance to make a point to our prejudice was likely to slip through their fingers. Hence their eleventh hour ostentatious show of superior beneficence. Sorely tried, and suffering as has been Mr. James' lot, he has neither asked nor expected charity from the editor of the *Banner of Light*. What he did ask, and what he had a right to expect, was justice. This he has never had from Luther Colby. When assailed and trampled upon by the Tices and Bundys, and when a protest made in the proper spirit by the editor of the *Banner* against those outrages, would have gone far to defeat their cruel effects—not a word did Luther Colby or Thomas R. Hazard ever utter in his defence. Had they done so, we would not have been left single handed and alone to grapple with these deadly enemies of Mr. James, and the truths which wise and well informed spirits have been giving through him. This cruel and cowardly neglect is but illy made good by any charity bestowed upon him in the way of alms at the eleventh hour. From Mr. Hazard's openly declared purpose of trying to alienate Mr. James' feelings of friendship from us, we can look upon the pecuniary offerings of Messrs. Colby and Hazard in no other light than a base and contemptible bribe to induce Mr. James or his guides to repudiate the spirit work that has been done through him, and thus place himself and paper in a false light before the public. If Messrs. Colby and Hazard were young men and governed by that Jesuit motto "The end justifies the means," their conduct in this matter would not be unnatural; but they are no longer young, and can, at most, remain in physical life but a short time. That they should engage in such a business, is most unnatural, and can only be accounted for on the theory that Jesuit spirits have acquired such an influence over them as to have deprived them of all sense of moral propriety. This being the case, we must regard their conduct as entitled to our pity rather than our anger.

We have italicised the most significant parts of the communication sent by the *Banner* people to Mr. Hazard, and will now briefly comment upon them. The first thing that should strike the attention is the apologetic tone of the communication. If the spirit of Gertrude Hazard was communicating, why should she apologize for doing so? But more especially, why should she apologize for coming to make an appeal for a medium, the strengthening and maintenance of whom was of so much importance? Why has she never before felt it her duty to make that request of her father throughout those two years of greatest need? She is made to admit that she has had many opportunities of speaking to him at different places; why, then, did she not ask her father to befriend Mr. James? She would undoubtedly have done so, and as she did not it is almost conclusive evidence that it was not her she communicated? Why should she say, "I must speak this particular message to him from here to-day?" Can any person be so lacking in discernment as not to see that admission comes from a spirit who used that occasion to speak a particular message to Mr. Hazard, who could not speak it to him under any other circumstances. This could not have been his daughter, for Mr. Hazard has had daily sittings with mediums ever since he has been in Philadelphia, and his wife and children have been in constant communication with him. That it was not from Gertrude Hazard, is as certain as anything can be; who then, was it? Says this spirit, "I come today to ask him to do all in his power for a medium." And in compliance with this request what did Mr. Hazard do? He went to Mrs. James's home, and tried to convince her that we, who had stood by and sustained her husband as well as we could, were his enemy and would be his ruin if he did not become our enemy. Was that Thomas R. Hazard, or was it influenced by the foul and hostile spirit who sent him that insidious message? We leave the readers to decide. This is even more apparent when he says, "I desire that he (Mr. Hazard) will assist that medium at the present time, for I feel it is needed. Why at the present time particularly? Why is it needed now more than at any other time? We will answer. Mr. Hazard was in Philadelphia, and this spirit enemy wanted to use him to make Mr. James feel we were his enemy, and he took this method of reaching and using Mr. Hazard for his villainous purpose. To get control of Mr. James is a necessity of the enemy, for should they fail to do it, their power to longer deceive will be broken. Did Gertrude Hazard ever say: "I feel my father will do this, [assist the medium to the utmost of his ability,] and yet I must come and speak here, for I feel it is my duty." Why any more her duty to speak

there than anywhere else? That this enemy of truth felt it his duty to seek to use Mr. Hazard to betray Mr. James is very probable, but he was a great fool to lay so much stress upon the words *here and duty*. What does this spirit dissembler mean, when he makes Gertrude Hazard say, "I ask my father to send or give his influence, his strength and encouragement as well as pecuniary assistance at this particular juncture to the medium Alfred James"? What juncture? Reader, we will tell you. For two years Alfred James struggled against poverty and public prejudice, brought about by the vile persecutions to which he had been subjected by so-called Spiritualists, and was, as a sensitive medium, at the mercy of spirits who knew his merits as a medium, and dreaded them more than ought else. As a matter of course, they lost no opportunity to overcome him and drive him from the few friends who would have come to his rescue. We claim no credit whatever for having been his friend, his counsellor, and defender, in every emergency, however trying, and to-day we publicly declare that Mr. James is under no obligation to us whatever for our undeviating support of him as a public medium. We did only what he had a perfect right to expect of us, and to expect of any other faithful friend of Spiritualism who knew his capacity for usefulness as a medium. More and more the people came to understand the importance of sustaining so good a medial instrument. When subjected to legal persecution by his enemies, we felt the time had come, when an appeal for aid should be made and the generous public response drove away the dark clouds that enveloped the medium. This was the juncture, when the spirits of evil were about losing their prey, that the *Banner* circle was resorted to, and Thomas R. Hazard sent, Judas like, to betray Mr. James with a kiss.

But now we come to the true milk in the coconut, when Gertrude Hazard is made to say, "I wish him [her father] to do this, not only for the sake of the medium, but for the sake of the spirits who are with him; for the sake of the spiritual band who desire to perform a good and lasting work through that medium in the days to come." The Jesuit dissembler sticks out in every word of that sentence. Here is an intimation that the spirit band who are with Mr. James have not been performing a good and lasting work through him. This plainly shows that the spirit speaker was not in sympathy with the work that has been done through Mr. James, and that he aims to bring him under the influence of spirits who will use him in the future to do a work that has not been done through him in the past. Can there be a question that this whole proceeding has been instituted and conducted by Jesuit spirits through their mediums Luther Colby and Thomas R. Hazard? Says this lying spirit: "We feel we can direct him—that we can perform work through him for humanity, and that we can, by giving him the present needed assistance—strengthen him for the coming time, which is of the utmost importance." You can direct him to do what? To lie in your interest? Not much, if we know the spirit forces that are behind him—and we think we do. Can perform what work through him? Lying Jesuit work? Not much Mr. Master of Ceremonies at the *Banner of Light* citadel of spirit Jesuitism. There is another and quite a different work to be performed through him—not only "for humanity," but for the good of humanity. Of what special importance is the coming time, that it should be distinguished from the importance of the past time? We would like to know, we tell you, you spirit dissembler, and we tell you, Messrs. Colby and Hazard, his mediums, that you will one and all be brought to grief in your attempt to arrest the light that is coming in a flood through the persecuted, neglected, but faithful medium, Alfred James, from spirit spheres of the highest wisdom and intelligence.

Hands off, gentlemen, you are a little too late to succeed in betraying the truth. If neither Mr. Colby nor Mr. Hazard gives some explanation of their proceedings, we shall claim we have rightly stated and interpreted their shameful attempt to go between Mr. James and himself.

We expect to have more to say on this subject, if matters go any further in the direction in which they have been proceeding. We are the friend of Mr. James, and nothing that can be done or said will make him think otherwise, so long as reason is left to him. Do you understand this, or must you be lashed into the comprehension of it. Mr. Hazard, you had better get home, the mission on which you came is a failure.

#### Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$62 65
I. N. Seewers, Leavenworth, Kansas,	1 00
F. E. Phelps, Newton, California,	1 00
Charles Fix, Franklin, Pa.,	1 00
Mrs. M. A. Manley, Franklin, Pa.,	1 00
C. O. Thiel, Chicago, Ill.,	4 00
Mrs. C. A. Lucas, Haddam Ct.,	50
E. S. S., San Francisco, Cal.,	6 00
S. B. Smith, Peru, N. Y.,	1 00
I. Griswold, Amsterdam, N. Y.,	66

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.







## FAITH IN DEEDS.

We live by Faith: but Faith is not the slave  
Of Nature and legend. Reason's voice and God's  
Nature and Duty's, never are at odds.  
What asks our Father of his children, save  
Justice and mercy and humility,  
A reasonable service of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust, and prayer for light to see  
The Master's footprints in our daily ways?—  
No knotted scourge, nor sacrificial knife,  
But the calm beauty of an ordered life  
Whose very breathing is unworled praise—  
A life that stands, as all true lives have stood,  
Fast rooted in the faith that God is Good.

## "WHO WAS PAPPUS?"

BY WM. EMMETTE COLEMAN.

My attention being attracted to an article in *MIND AND MATTER*, headed as above, calling upon me to solve the mystery of Pappus's identity, I take pleasure in furnishing the desired information. I am always willing and anxious to give my authority for every statement I make of a historical or scientific nature; I am anxious to get at the truth, and if I am in error on any point, I especially desire to have it pointed out. I am always ready to "render as strict an account with regard to his [my] writings respecting that Council [the Nicene] as he [I] demands of K. Graves," yes, "even the 'Presidio of San Francisco, Cal.," should cheerfully do what he \* \* \* requires of his humbler brother, K. Graves." My questioner is correct in hoping that "Mr. C.'s extensive and profound researches will enable him, without the trouble of further investigations, to readily spread the desired information before his uninformed readers." It seems that the gentleman's "extensive and profound researches" have enabled him to fish up some valuable data concerning Euty-chius, one of the authorities quoted by Mr. Davis; but Pappus puzzles him sorely. "Who is Pappus?" he exclaims; "but few, very few, know anything about him." Yea, verily, even the learned antiquarian, thinly concealing his identity under the signature of "Inquirer," is forced to admit his "scholastic nescience" in this instance.

Right here, I would enter my earnest protest against pseudonymous and anonymous criticisms of the writings or characters of others. When I have aught to say in criticism of another, I publish it over my full signature. The editor of *MIND AND MATTER* also disclaims all anonymity in his bold and candid criticisms. This is the only honest, manly course to pursue. Cowards skulk behind pseudonyms. Why did not "Inquirer" have the manliness and honesty to publish his unjust criticisms of Mr. Davis and myself over his full and true name? Is he ashamed of it? If "Inquirer" is the individual I take him to be, (there is only one person in America, to my knowledge, capable of writing such an article), then pseudonymous writing is his favorite pastime; for although quite an extensive writer, nearly all of his productions have been published over fictitious names; sometimes, when writing under more than one pseudonym at the same time, he has been known to write an article over one name, and then, over another name, criticize the same. This pseudonymous stabbing in the dark, to my mind, is contemptible. All men, worthy of the name, should have courage enough to face the open avowal of their convictions.

First, let me correct the open or implied misrepresentations concerning my remarks on the Nicene Council, indulged in by "Inquirer." He seeks all through to make out that I endorse Pappus's statements, and that I have endeavored to sustain the truth of Mr. Davis's remarks concerning the Council. His whole article seeks to mislead his readers both in regard to Mr. Davis and myself. He calls on me to render an account of my authorities. Pappus is no authority of mine. I never endorsed the truth of his statements. My sole object in writing the article criticized by "Inquirer" was this: Mr. Peebles had published an article in which he sought to make Mr. Davis responsible for certain erroneous views concerning the Nicene Council, current among Spiritualists and Freethinkers. In reply I showed that it was unjust to make Mr. Davis wholly responsible therefor,—that Davis did not originate the statements,—but that they were in the world long ere Davis was born, quoting the two authors mentioned by Mr. Davis in the *Penetralia*, who had made similar statements—Pappus and Euty-chius. I did not endorse what these two men said, nor claim them as my authorities. I merely wanted to show that these writers had said similar things (not identical, but similar) long before Mr. Davis.

So far from endorsing the statements of Pappus, or that of Davis, that the Council voted on the canonicity of the New Testament, what I did say was this: It was possible that the action of the Council in the matter of the sacred books may have been omitted, for some reason, in the writings of Eusebius and others; though why this should be done, I was at a loss to determine. The bulk of evidence seems against any such action having been taken. As regards the question, whether such action was taken, my verdict would be, "Not proven, doubtful—with a preponderance of evidence in the negative."

Concerning the statements of Euty-chius, I said: "The preponderance of evidence is against the statement of Euty-chius, but it is possible his may be the more correct account." How unjust, then, to insinuate that I defended the truth of the accounts of either Pappus or Euty-chius, when I distinctly said that the preponderance of evidence is against them, there being only a possibility that their statements are true. Is this not strictly true? More cautious than "Inquirer," I do not propose to dogmatically and positively deny that any such actions occurred at this Council. Neither I nor he is omniscient; though the tenor of all his writing would lead one to suppose that he regarded himself as infallible and all-knowing, it being his invariable custom to affirm the absolute truth of propositions on the flimsiest and most insufficient grounds, and to vilify and blackguard all those wiser, more careful truth-seekers who decline to accept his unsupported dictum.

I said that unless there were some foundation for the story of Euty-chius, it is not easy to see why it originated. This being taken exception to by "Inquirer," I will indicate the possible foundation for Euty-chius's narrative, granting that there were not 2,048 bishops present, and no disfranchisement of any occurred. We are informed that, in addition to the 318 bishops, there were nearly 2,000 minor clerics in attendance upon the Council. We know there were dissension and inharmonious in the Council, most probably violent contention. By exaggeration of these acts, in the course of time the 1,700 "minor cler-

ics" became transformed into bishops, making 2,048 bishops; but the histories of the Council naming only 318 bishops or participants, the story arose that all but these 318 were disfranchised by Constantine, owing to their squabbling and contention. This is a very natural origia, I think, of the Euty-chius story, based upon the "foundation" of there being 2,000 clerics in attendance on the Council and the contention existing among its members. I was therefore correct in saying there must have been some foundation for the story.

But, it is inquired, who was Pappus, the "learned theologian and divine," as I called him? When, where, or how did he display his theological learning? Where did he live? Such are the questions propounded to me, which I shall answer plainly and squarely. "Inquirer" is right in saying that this Pappus cannot be Pappus, the Alexandrian mathematician; since his writings had no connection whatever with Christianity, and the only ten works of his extant are six books of his "Mathematical Collection," and a fragment of his "Commentary on Four Books of Ptolemy's Syntaxis." Kersey Graves is mistaken, therefore, in saying "the author and philosopher, Pappus, of the fourth century." Who, then, was Pappus, and when did he live? Now, for the solution of the great mystery. Remember, I called him a "learned theologian and divine."

John Pappus was a German Lutheran, theologian, born in Lindau, Bavaria, in 1549, and died at Strasburg in 1610. He was educated at Tubingen, where he graduated as Doctor of Theology. In 1569, he was called to the curacy of Reichenau, and from thence went to Strasburg. Being established there as a pastor, he applied himself to banish Calvinism; for he was a very intolerant Lutheran. In 1578 he was appointed Professor of Theology; he was also invested with the title of "Pastor of the Cathedral" of Strasburg. The accounts we have of him represent him to be a man of prodigious memory and very extensive learning. He was the author of a large number of works. Among them were the following:

Homilae in Passionem et Resurrectionem Christi. 8vo. Argentorati, 1567.  
Annales Regum et Prophetarum Populi Judaici et Israelitici. 4to. Argentorati, 1572.  
Historia Biblica in Libris Chronicum, Samuelis et Regum Conciliations.

Parva Biblia, seu Synopsis Biblica summam totius Sanctae Scripturae Veteris et Novi Testamenti continens. 12mo. Argentorati, 1615; 2d edition 1621; and many times since reprinted.

It is not in any of these works, however, that he refers to the Nicene Council; but in this one:

Epitome Historiae Ecclesiasticae de Conversionibus Gentium, Persecutionibus Ecclesiae, et Conciliis Aecumenicis. Argentorati, 1584; 2d edition 1596.

Having been taken to task for "vouching" for Pappus to be a "learned theologian and divine," I submit the foregoing as proof that I was correct. As for the truth of his statements I never vouched for them. "Inquirer" said that if I would render as strict an account as I hold Mr. Graves to, to some "tall lying" of quoted authorities will appear as it is, and truth will be elicited. I have answered fully and squarely the queries propounded to me, and proved the truth of my assertion, that Pappus was a learned theologian and divine. His learning is evinced by his professoriate and his voluminous writings, mostly in Latin. The "tall lying" certainly cannot be found in my few statements concerning the Council, they being limited to undeniable facts. If "Inquirer" will turn to Mr. Graves's reply to my queries, as published by him in the *R. P. Journal* a few weeks since, where in he names Eusebius, Sozomen, Theodoret, St. Hilary, Baronius, Nicephorus, Athanasius, Peroginus, Sabinius, Rufinus, and a dozen others, all referring to the Nicene Council having selected the books of the Bible, and to the presence of 2,048 bishops thereat, perhaps he may find matter more deserving his approbrious characterization as above.

Suppose "Inquirer" calls on Mr. Graves for his proof that all these writers so speak of the Council. I am confident that so learned a student of antiquarian church lore as "Inquirer" is competent to tell us just what these writers do say about the Council. In the interests of truth, therefore, I now call upon "Inquirer" to inform the world what all these writers say concerning the number of bishops constituting the Council, and its action upon the canon of the New Testament. My little Pappus is no where in comparison with all this host of authorities; and I know of no one more competent than "Inquirer" to give us the information desired. If he don't, then I may have to tell the people what I know of it. I would prefer, however, "Inquirer" should do it.  
Presidio of San Francisco, Cal.

## Letter From Orson Brooks.

DENVER, COL., April 12th, M. S. 34.

Excuse an old man's enthusiasm; but in reading your editorial in No. 19, Vol. 3, of your paper, with the historical steps up the progressive ladder of our glorious philosophy, I felt such a glow of patriotism, that I could not refrain from thanking you for expressing my sentiments, both politically and spiritually; and therefore I thank you for publishing that sketch of our history, that alone is worth a year's subscription to *MIND AND MATTER*. The incontestable proofs of the hands of priestcraft in the formation and establishing of Christianity on earth are so palpable, from the testimony you offer, that no honest, sensible mind, can longer doubt.

Those communications from ancient spirits through the mediumship of Bro. James, are, to say the least wonderful, and to me, are of great value. Go on Bro. Roberts, in your work of showing up the doings of the enemies of Spiritualism, both here and in the spirit spheres, and your noble defence of our mediums.

I am an old man, and my earthly career is short, but while I do stay here, I am yours for the right and freedom of humanity.

## The Doctor's Law in Kansas.

I wrote you some time since that the medical law of this State was declared to be unconstitutional, null and void. Chief Justice Horton of the supreme court at Topeka, Kansas, on February last gave that decision.

Another bill was presented to the Senate, with amendments by the M. D.'s in March last. The bill passed that body, then went into the committee of the whole, and was lost. To-day the great State of Kansas has no obnoxious medical law to infringe the liberties of any M. D. or magnetic healers who may desire to practice.

G. G. W. VAYHORN.

Independence, Kansas, April 18th.

## Interesting from San Francisco.

## For Mind and Matter:

I regret that the San Francisco brethren and sisters—and there are plenty of them who are educationally abundantly able to do so—do not keep your readers better posted in relation to the progress of the cause in the Golden City.

Mrs. Crindle not only li gered in comparative obscurity, but was the subject of "every jealousy and spite," till her versatile spiritualistic gifts were made known to the general public through *MIND AND MATTER* by myself, a mere countryfied scribbler.

Mrs. Sonther was similarly situated, and about as gifted in the phase of form materialization at a later date; but I failed to get a hearing in her behalf through the *Banner of Light*. She is becoming generally and favorably known notwithstanding.

On Sunday, March 27th, I was in the city and attended Dr. Parker's meeting at Charter Oak Hall. After the lecture, Mrs. Breed was persuaded to take the platform. A number of surprising tests had been given when she said, "Here comes a lady who gives her initials, leading a boy whose initials are C. C. He has a bullet hole in his head; he is a recent suicide. Does any one recognize him?" (I have changed the initials for obvious reasons.) An old gentleman replied that he should if the initials were different; they were all true save one letter. "Can't help that," said the medium; "I give what comes. He calls you grandpa." She then gave the color of his hair, eyes and general appearance; and was writing out a message for him, in which was named the boy's near relatives, when, as she told me afterward, her head became so confused and painful that she stopped writing in the middle of a sentence.

The "grandpa" went home with her, and learned most painful things, utterly unknown to any but the family of the suicide, which led to the terrible tragedy. "But I am all right now, tell our folks I shall never do another disgraceful act; I was in liquor, and father's chastisement (re-proof) made it come over me like a flash, (the pistol was in his pocket) I had drunk two glasses of beer in the saloon." Thank you my dear boy said grandpa. He was naturally a noble boy of seventeen years old and preparing for Columbia College. "Rather thank grandma, for it was her who influenced me to make that public confession. She was the first that came to me, and she scolded me for doing it; I have met many friends since," and he named several, the medium could never have heard of.

He said he attended his own funeral, was terribly grieved at the affliction he had brought on his parents, pleased with the manner in which his obsequies were conducted by his old teacher—a distinguished Episcopal clergyman—clearly implied that with his nervous excitable temperament, spirit life was more suitable for him than earth life; but he desired that everybody should know that "self destruction was inexcusably wrong and that all suicides would see cause to repent so terrible an error." He had been in spirit life just two weeks.

But the grand culmination of that days experiences was reserved for the meeting at the house of Dr. McLelland, younger brother of the "healer." He is a recent accession to our materializing force, and although numerous forms appeared clad in dazzling white—faces as plainly seen as in broad day light, none of them mingled with the audience, as is their wont at Mrs. Crindle's and Mrs. Sonther's.

The medium sat outside of the curtain that was stretched across a corner of the room, and in plain view of all present, while from one to three of the materialized, would show themselves at a time by turning the curtain aside. We saw but one man and one child.

But the feature of the occasion was the music and the letters from the dark corner, into which we proved that it was physically impossible for a cat to enter without being seen by those on the seats nearest the curtain. Near one end of that row of seats stood a piano, which played while closed, louder than I ever heard a piano sound, and in excellent harmony, while, in the language of a letter now before me from a Judge of the Superior Court, who was present: "The performances on the guitar were a display of high musical art, in the best sense of the word; and the slate writing and messages from the cabinet, taken all in all, made the occasion one long to be remembered."

Those messages were from names on closed ballots dropped into a hat and a roll of blank paper set down on them. Toward the close of the seance I saw the hat which had been placed on the floor of the dark corner, passed through an opening in the curtain and set on top of the piano, about eight feet from the medium. One of the messages addressed to me was from a most zealous Presbyterian lady unknown to any one in the house but myself, and I know I had not written or even thought of her that day or night. It was literally, and without punctuation, but in the characteristic writing of the distinguished lady, as follows:

"Dear ———— I am so happy to meet you this evening and hope to convince you more than ever of this beautiful belief. Give my love to friends in the valley. Your friend."

The name was signed in full. My thoughts had continuously been upon the suicide boy, and I had dropped his name in the hat. He directed one letter to me, which, in chiropgraphy, an expert would immediately have decided was written by the same person who wrote four hours before the fatal shot, and signed it "Your" (giving his full name).

Another letter, found in the same hat, addressed to my care for his father, closed with: "Tell the world what a wrong thing self-destruction is," preceded by, "I am able to return to earth and watch and be with you all. I am suffering from my own folly, but will soon be free."

"Soon be free; my grandmother scolded me for doing it," etc. Now I submit, if we have in the above and in the brief history I have given of this mournful event, reliable information of the condition of a suicide in the after life, immediately on the transition, many of the hereaved will find comfort in contrasting it with the orthodox fire and brimstone teaching.

Respectfully, GEO. B. CRANE.

## Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES.

No. 1119 Watkins St., Philada., Pa.

## Some Seances at Terre Haute.

WILLIAMSPORT, Ind., April 17, 1881.

## Editor of Mind and Matter:

Still the good work goes on. I had a private seance at Terre Haute, Ind., April 5th. Mrs. Hurst—lately developed—brought the cabinet in, piece by piece and set it up in my presence in full gaslight. When complete the medium stepped in and in a few minutes the Indian control spoke and said, "The box is full of spirits." Said I, "Will they be able to walk out?" He replied, "Maybe." I seated myself in the centre of the room, with a chair beside me. Out came my wife, took the chair, selected a bouquet, smelt of it, held it to my nose, asked me to help her sing, which I did. I invited her to manufacture some lace, which she did; went between me and the light and commenced stretching a small piece, it became larger and larger, until it was the size of a table-cloth—all the time boasting of the fineness of the gauzy and silky texture. Oh! the beautiful flowing white robes, with long trails dragging the floor as they walked around where I sat. They manufactured gauzy lace sufficient to carpet a room. It would trail after them five feet as they would go into the cabinet and close the door on it, then it would vanish.

Private seance at Pence Hall, Mrs. Stewart medium. First to appear was Aunt Miller, as spirit Minnie calls her; with her "nothing shorter" on as Minnie calls it; she walked down off the platform, took a seat beside me, asked me to help her sing, brought a bouquet and fastened it through a button hole and pinned it fast while seated. The next to appear was "my sister, in a white robe, who took her seat beside me. I asked her to write me a communication, and presented her some paper. She said she could do it better at the cabinet." In a few seconds I saw the tambourine in the cabinet door. I went up, and there she stood with tambourine and paper on it. She said they had no pencil, but (spirit) James had gone for one. In a short time she began to write. I could see the pencil and hand in plain view. My two brothers, sister and son, wrote four communications as I stood there. Yours truly, JACOB MILLER.

St. Louis, Mo., April 20, 1881.

## Editor Mind and Matter:

"First know you are right, then go ahead," has been my motto through all my life, though it has many times caused me much trouble and losses. In order to know how to do right, I had to investigate. "Try all things, and hold fast to that that is good." I also find that each day of my life brings with it a new experience, and that not any thing comes by chance, but that everything is designed, as there can be no effect without a cause, and cause must have an origin, be it good or evil. I find that I am a child of destiny, though compelled to "work out my own salvation (it may be) with fear and trembling." Many times have I tried to fight against fate and to hold up my ancestral pride; but I am to-day simply what I am, an instrument in the hands of unseen forces by whom I have been guarded, protected and lead from my cradle to present old age. And I believe "it is God Almighty that worketh in me to will and to do of his (her or its) own good pleasure." I have been over a vast portion of this world, which I now see was for a wise purpose; I have just returned from the borders of Mexico, Texas, etc., and where my life was more than once placed in jeopardy. I was in hope that now I could continue to remain at home in the bosom of my quiet family, but I find that this cannot be. I must take my staff and travel in the field of reform—lecture, "preach the Gospel, heal the sick, cast out devils, and do many other mighty works," within my given circle.

I am therefore compelled to say that Dr. R. D. Goodwin, the sympathetic, clear-seeing and impressionable physician, will be ready from date to receive calls from within a radius of 300 miles, to lecture on any or all progressive subjects; to heal the sick by his well known magnetic powers, electricity or medical skill. Will hold circles, form societies, and solemnize marriages according to law, when so requested. I am determined to do all the good I can, during the balance of my days, regardless of consequences.

All letters addressed to R. D. Goodwin, M. D., St. Louis, Mo., will be promptly answered. Progressive papers please copy.

## Special Notice from "Bliss' Chiefs" Band.

[RE. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.]

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper, for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-ct. stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years cured, where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

## STATE OF LOUISIANA,

PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881.

SEAL.

JOS. F. TOWNOR.

N. P.